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APOLOGY  
FOR  
SMECTYMNUS.  
WITH THE  
REASON  
OF  
CHURCH-GOVERNMENT.

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BY  
JOHN MILTON, Gent.



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APOLGY

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CHURCH GOVERNMENT

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## An Apology, &c.

**I**F, Readers, to that same great difficulty of well doing what we certainly know, were not added in most men as great a carelesnes of knowing what they, and others ought to do, we had bin long ere this, no doubt but all of us much farther on our way to some degree of peace and happinesse in this kingdome. But since our sinfull neglect of pra-ctising that which we know to be undoubtedly true and good, hath brought forth among us, through Gods just anger so great a difficulty now to know that which otherwise might be soone learnt, and hath divided us by a controversie of great importance indeed, but of no hard solution, which is the more our punishment, I resolv'd (of what small moment soever I might be thought) to stand on that side where I saw both the plain authority of Scripture leading, and the reason of justice and equity perswading; with this opinion which esteemes it more unlike a Christian to be a cold neuter in the cause of the Church, then the law of *Solas* made it punishable after a sedition in the State. And because I observe that feare and dull disposition, lukewarmenesse & sloth are not seldomer wont to cloak themselves under the affected name of moderation, then true and lively zeale is customably disparg'd with the terme of indiscretion, bitterness, and choler, I could not to my thinking honor a good cause more from the heart, then by defending it earnestly, as oft as I could judge it to behoove me, notwithstanding any false name that could be invented to wrong, or undervalue an honest meaning. Wherein although I have not doubted to single forth more then once, such of them as werethought the chiefe and most nominated opposers

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sers on the other side, whom no man else undertooke: if I have done well either to be confident of the truth, whose force is best seene against the ablest resistance, or to be zealous and ready of the hurt that might be done among the weaker by the usurping authority of great names titl'd to false opinions, or that it be lawfull to attribute somewhat to gifts of Gods imparting, which I boast not, but thankfully acknowledge, and feare also lest at my certaine account they be reckon'd to me many rather then few, or if lastly it be but justice not to defraud of due esteeme the wearisome labours and studious watchings, wherein I have spent and tir'd out almost a whole youth, I shall not distrust to be acquitted of presumption. Knowing that if heretofore all ages have receiv'd with favour and good acceptance the earliest industry of him that hath beene hopefull, it were but hard measure now, if the freedom of any timely spirit should be oppress'd merely by the big and blunted fame of his elder adversary; and that his sufficiency must be now sentenc't, not by pondering the reason he shewes, but by calculating the yeares he brings. However, as my purpose is not, nor hath beene formerly, to looke on my adversary abroad, through the deceaving glasse of other mens great opinion of him, but at home, where I may finde light in the proper light of his owne worth, so now against the rancor of an evill tongue, from which I never thought so absurdly, as that I of all men should be exempt, I must be forc't to proceed from the unfained and diligent inquiry of mine owne conscience at home (for better way I know not, Readers) to give a more true account of my selfe abroad then this modest Confuter, as he calls himselfe, hath given of me. Albeit that in doing this I shall be sensible of two things which to me will be nothing pleasant; the one is, that not unlikely I shall be thought too much a party in mine owne cause, and therein to see least; the other, that I shall be put unwillingly to molest the publick view with the vindication of a private name; as if it were worth the while that the people should care whether such a one were thus, or thus. Yet those I intreat who have found the leisure to read that name, however of small repute, unworthily defam'd, would be so good and so patient as to heare the same person not unneedfully defended. I will not deny but that the best apology against false accusers is silence and sufferance, and honest deeds set against dishonest words. And that I could at this time most easily, and securely,

with the least losse of reputation use no other defence, I need not despair to win beliefe. Whether I consider both the foolish contriving, and ridiculous aiming of these his slanderous bolts, shot so wide of any suspicion to be fast'n'd on me; that I have oft with inward contentment perceav'd my friends congratulating themselves in my innocence, and my enemies ashamed of their partners folly. Or whether I look at these present times wherein most men now scarce permitted the liberty to think over their owne concerns have remov'd the seat of their thoughts more outward to the expectation of publick events. Or whether the examples of them either noble or religious, who have sit downe lately with a meke silence and sufferance un'er many libellous endorsements, may be a rule to others, I might well appease my self to put up any reproaches in such an honourable society of fellow-sufferers using no other defence. And were it that slander would be content to make an end where it first fixes, and not seek to cast out the like infamy upon each thing that hath but any relation to the person traduc't, I should have pleaded against this Confuter by no other advocates, then those which I first commended, Silence, and Sufferance, and speaking deeds against faltering words. But when I discern'd his intent was not so much to smite at me, as through me to render odious the truth which I had written, and to staine with ignominy that Evangelick doctrine which opposes the tradition of Prelaty, I conceiv'd my selfe to be now not as mine own person, but as a member incorporate into that truth whereof I was perswaded; and whereof I had declar'd openly to be a partaker. Whereupon I thought it my dury, if not to my selfe, yet to the religious cause I had in hand, not to leave on my garment the least spot, or blemish in good name so long as God should give me to say that which might wipe it off. Lest those disgraces which I ought to suffer, if it so befall me, for my religion, through my default religion be made liable to suffer for me. And, whether it might not something reflect upon those reverent men whose friend I may be thought in writing the Animadversions, was not my last care to consider, if I should rest under these reproaches having the same common adversary with them, it might be counted small credit for their cause to have found such an assistant, as this badde truth devis'd me. What other thing in his book there is of dispute, or question, in answering thereto I doubt not to be

justifi'd ; except there be who will condemne me to have wasted time in throwing downe that which could not keepe it selfe up. As for others who notwithstanding what I can allege have yet decreed to mis-interpret the intents of my reply , I suppose they would have found as many causes to have misconceav'd the reasons of my silence.

**T**O beginne therefore an Apology for those animadversions which I writ against the Remonstrant in defence of *Smectymnus*, since the Preface, which was purposely set before them, is not thought apologetically enough ; it will be best to acquaint ye, Readers, before other things, what the meaning was to write them in that manner which I did. For I do not look to be askt wherefore I writ the book, it being no difficulty to answer that I did it to those ends which the best men propose to themselves when they write. But wherefore in that manner neglecting the maine bulk of all that specious antiquity, which might fuddle children, but not men, I chose rather to observe some kinde of military advantages to await him at his forragings, at his warings, and when ever he felt himselfe secure to solace his veine in derision of his more serious opponents. And here let me have pardon, Readers, if the remembrance of that which he hath licenc't himselfe to utter contemptuously of those reverend men provoke me to doe that over againe which some expect I should excuse as too freely done ; since I have two provocations, his latest insulting in his short answer, and their small patience. I had no fear but that the authors of *Smectymnus* to all the shew of solidity which the Remonstrant could bring, were prepar'd both with skill and purpose to returne a suffizing answer, and were able enough to lay the dust and pudder in antiquity, which he and his, out of stratagem, are wont to raise ; but when I saw his weake arguments headed with sharpe taunts, and that his designe was, if he could not refute them, yet at least with quips and snapping adagies to vapour them out ; which they bent only upon the businesse were minded to let passe, by how much I saw them taking little thought for their own injuries, I must confesse I took it as my part the lesse to endure that my respected friends through their own unnecessary patience should thus lye at the mercy of a coy flurting stile ; to be girded with frumps and curtall gibes, by one who makes sentences by the Statute, as if all above three

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inches long were confiscat. To me it seem'd an indignity, that whom his whole wisdom could not move from their place, them his impetuous folly should presume to ride over. And if I were more warme then was meet in any passage of that booke, which yet I do not yeild, I might use therein the patronage of no worse an author then *Gregory Nyssen*, who mentioning his sharpnesse against *Eunomius* in the defence of his brother *Basil*, holds himselfe irreprovable in that it was not for himselfe, but in the cause of his brother; and in such cases, saith he, perhaps it is worthier pardon to be angry, then to be cooler. And whereas this *Confrater* taxes the whole discourse of levity, I shall shew ye, Readers, wheresoever it shall be objected in particular that I have answer'd with as little lightnesse as the Remonstrant hath given example. I have not beene so light as the palme of a Bishop which is the lightest thing in the world when he brings out his book of Ordination: For then contrary to that which is wont in releasing out of prison, any one that will pay his fees is layd hands on. Another reason, it would not be amisse though the Remonstrant were told, wherefore he was in that unusuall manner beleaguerr'd; and this was it, to pluck out of the heads of his admirers the conceit that all who are not Prelaticall, are grosse-headed, thick witted, illiterat, shallow. Can nothing then but Episcopacy teach men to speak good English, to pick & order a fet of words judiciously? Must we learne from Canons and quaint Sermonings interlin'd with barbarous Latin to illumina a period, to wreath an Enthymema w<sup>th</sup> maistrous dexterity? I rather encline, as I have heard it observ'd, that a Jesuits Italian when he writes, is ever naught, though he be borne and bred a *Florentine*, so to thinke that from like causes we may go neere to observe the same in the stile of a Prelat. For doubtlesse that indeed according to art is most eloquent, which returns and approaches neerest to nature from whence it came; and they expresse nature best, who in their lives least wander from her safe leading, which may be call'd regenerate reason. So that how he should be truly eloquent who is not withall a good man, I see not. Never the lesse as oft as is to be dealt with men who pride themselves in their supposed art, to leave the unexcusable wherein they will not be better'd there be of those that esteeme Prelaty a figment, who yet can pipe, if they can dance, nor will be unfurnisht to shew that what the Prelats admire, and have not, others have and admire not.

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The knowledge whereof, and not of that only, but of what the Scripture teacheth us how we ought to withstand the perversers of the Gospel were chose other motives which gave the animadversions no leave to remit a continuall vehemence throughout the book. For as in teaching, doubtlesse the Spirit of meeknesse is most powerfull, so are the meeke only fit persons to be taught: as for the proud, the obstinate, and false Doctors of mens devices, be taught they will not; but discover'd and laid open they must be. For how can they admit of teaching who have the condemnation of God already upon them for refusing divine instruction; that is, to be *sh'd with their own devices*, as in the Proverbs we may read; therefore we may safely imitate the method that God uses; *with the forward to be forward, and to throw scorne upon the scorner*, whom if any thing, nothing else will heale. And if the righteous shall laugh at the destruction of the ungodly, they may also laugh at their pernicacious and incurable obstinacy, and at the same time be mov'd with detestation of their seducing malice, who imploy all their wits to defend a Prelaty usurp, and to deprave that just government, which pride and ambition partly by fine fetches and pretences, partly by force, hath shouler'd out of the Church. And against such kind of deceivers openly and earnestly to protest, lest any one should be inquisitive wherefore this or that man is forwarder then others, let him know that this office goes not by age, or youth, but to whomsoever God shall give apparently the will, the Spirit, and the utterance. *Ye have heard the reasons for which I thought not my selfe exempted from associating with good men in their labours toward the Churches wellfare: to which if any one brought opposition, I brought my best resistance.* If in requitall of this and for that I have not been negligent toward the reputation of my friends, I have gain'd a name bestuck, or as I may say, bedeckt with thereproaches and reviles of this modest Confuter, it shall be to me neither strange, nor unwelcome; as that which could not come in a better time.

Having render'd an account, what induc't me to write those animadversions in that manner as I writ them, I come now to see what the confutatio hath to say against the; but so as the confuter shall hear first what I have to say against his confutation. And because he pretends to be a great confector at other men by their writings, I will not faile to give ye, Readers, a present taste of him

him from his own title; hung out like a toling signe-post to call passengers, not simply a *confutation* but a *modest confutation* with a laudatory of it selfe obtruded in the very first word: Whereas a modest title should only informe the buyer what the book contains without further insinuation, this officious epithet so hastily assuming the modesty w<sup>ch</sup> others are to judge of by reading, not the author to anticipate to himself by forestalling, is a strong presumption that his modesty set there to sale in the frontispice, is not much addicted to blush. A surer signe of his lost shame he could not have given, then seeking thus unreasonably to preposse men of his modesty. And seeing he hath neither kept his word in the sequel, nor omitted any kinde of boldnesse in flandering, tis manifest his purpose was only to rub the forehead of his title with this word *modest*, that he might not want colour to be the more impudent throughout his whole confutation. Next what can equally savour of injustice, and plaine arrogance, as to prejudice and forecondemne his adversary in the title for *slanderous and currilous*; and as the Remonstrants fashion is, for *frivolous, tedious, and false*, not staying till the Reader can hear him prov'd so in the following discourse; which is one cause of a suspicion that in setting forth this pamphlet the Remonstrant was not unconsulted w<sup>th</sup>; thus his first addresse was an *humble Remonstrance by a dutifull son of the Church*, almost as if he had said her white-boy. His next was a *defence* (a wonder how it escapd some praising adjunct) *against the frivolous and false exceptions of Smellynnus*, sitting in the chaire of his Title page upon his poore east adversaries both as a Judge and Party, and that before the jury of Readers can be impannell'd. His last was *A short answer to a tedious vindication*; so little can he suffer a man to measure either with his eye or judgement, what is short or what tedious without his preoccupying direction: and from hence is begotten this *modest confutation against a slanderous and scurrilous libell*. I conceive, Readers, much may be guess at the man and his book, what depth there is, by the framing of his title, which being in this Remonstrant so rash, and unadvised as ye see, I conceit him to be neere a kin to him who set forth a Passion Sermon with a formall Dedictory in great letters to our Saviour. Although I know that all we do ought to begin and end to his praise and glory, yet to inscribe him in a void place with flourishes, as a man in complement uses to trick up the name of some Esquire, Gentleman,



man, or Lord Paramount at Common-Law, to be his book-patron with the appendant form of a ceremonious presentment, will ever appeare among the judicious to be but an an insuls and frigid affectation. As, no lesse was that before his book against the Brownists to write a Letter to a prostopoea a certain rhetoriz'd woman whom he calls mother, and complains of some that laid whoredome to her charge; and certainly had he sold his Epistle with a superscription to be deliver'd to that female figure by any Post or Carrier who were not a Ubiquitary, it had beene a most miraculous greeting. We finde the Primitive Doctors as oft as they writ to Churches, speaking to them as to a number of faithfull brethren and sons, and not to make a cloudy transmigration of sexes in such a familiar way of writing as an Epistle ought to be, leaving the track of common adresse, to runne up, and tread the aire in metaphoricall compellations, and many fond utterances better let alone. But I step againe to this emblazoner of his Title page (whether it be the same man or no I leave it in the midst) and here I finde him pronouncing without reprove those animadversions to be a *slandorous and scurrilous libell*. To which I, Readers, that they are neither slanderous, nor scurrilous, will answer in what place of his book he shall be found with reason, and not inke only in his mouth. Nor can it be a libell more then his owne, which is both namelesse, and full of slanders, and if in this that it freely speaks of things amisse in religion, but establisht by act of State, I see not how *Wickleffe* and *Luther*, with all the first Martyrs, and reformers, could avoid the imputation of libelling. I never thought the humane frailty of erring in cases of religion infamy to a State, no more then to a Councell; it had therefore beene neither civill, nor Christianly, to derogate the honour of the State for that cause, especially when I saw the Parliament it selfe piously and magnanimously bent to supply and reforme the defects and oversights of their forefathers, which to the godly and repentant ages of the Jewes were often matter of humble confessing and bewailing, not of confident asserting and maintaining. Of the State therefore I found good reason to speak all honourable things, and to joyne in petition with good men that petition'd: but against the Prelats who were the only seducers and mis-leaders of the State to constitute the government of the Church not rightly, me thought I had not vehemence enough. And thus, Readers, by the exam-

ple which hee hath set mee I have given yee two or three notes of him out of his Title page; by which his firstlings feare not to guesse boldly at his whole lump; for that guesse will not faile ye; and although I tell him keene truth, yet he may beare with me, since I am like to chafe him into some good knowledge, and others, I trust, shall not mispend their leasure. For this my aime is, if I am forc't to be displeasing to him whose fault it is, I shall not forget at the same time to be usefull in some thing to the stander by.

As therefore he began in the Title, so in the next leafe he makes it his first businesse to tamper with his Reader by sycophanting and misnaming the worke of his adversary. He calls it a *mime* thrust forth upon the stage, to make up the breaches of those *solemne Scenes* betweene the Prelats and the *Smectymnuans*. Wherein while he is so overgreedy to fix a name of ill sound upon another, note how stupid he is to expose himselfe, or his own friends to the same ignominy; likening those grave controversies to a piece of *Stagery*, or *Scene worke* where his owne Remonstrant whether in *Buskin* or *Sock* must of all right be counted the chiefe Player, be it boasting *Thraso*, or *Davus* that troubles all things, or one who can shift into any shape, I meddle not; let him explicate who hath resembl'd the whole argument to a Comedy, for *Tragically*, he says, were too ominous. Nor yet doth he tell us what a *Mime* is, whereof we have no pattern from ancient writers except some fragments, which containe many acute and wise sentences. And this we know in *Laertius*, that the *Mimes* of *Sophron* were of such reckning with *Plato*, as to take them nightly to read on and after make them his pillow. *Scaliger* describes a *Mime* to be a Poem imitating any action to stirre up laughter. But this being neither Poem, nor yet ridiculous, how is it but abusively taxt to be a *Mime*. For if every book which may by chance excite to laugh here and there, must be term'd thus, then may the Dialogues of *Plato*, who for those his writings hath obtain'd the surname of Divine, be esteem'd as they are by that detractor in *Athenians*, no better then *Mimes*. Because there is scarce one of them, especially wherein some notable Sophister lies sweating and turmoyling under the inevitable, and mercilesse dilemma's of *Socrates*, but that hee who reads, were it *Saturne* himselfe, would be often rob'd of more then a smile. And whereas he tells us that *Scurrilous Mime* was a personaged grim lawring foole, his

foolish language unwittingly writes foole upon his owne friend; for he who was there *personated*, was only the *Remonstrant*; the author is ever distinguish'd from the person he introduces. But in an ill houre hath his unfortunate rashnesse stumbl'd upon the mention of miming. That hee might at length cease, which he hath not yet since he stept in, to gall and hurt him whom hee would aide. Could he not beware, could he not bethink him, was he *souciraing*, as not to foresee, that no sooner would that word *Mime* be set eye on in the paper, but it would bring to minde that wretched pilgrimage over *Mishews Dictionary* call'd *Mundus alter & idem*, the idlest and the paltriest *Mime* that ever mounted upon banke. Let him ask the *Author of those rootlesse Satyrs* who was the maker, or rather the anticreator of that universall foolery, who he was, who like that other principle of the *Maniches* the *Archevill one*, when he had look't upon all that he had made and mapt out, coul'd say no other but contrary to the Divine Mouth, that it was all very foolish. That grave and noble invention which the greatest and sublimest wits in sundry ages, *Plato in Critias*, and our two famous countrymen, the one in his *Vtopia*, the other in his *new Atlantis* chose, I may not say as a feild, but as a mighty Continent wherein to display the largenesse of their spirits by teaching this our world better and exacter things, then were yet known, or us'd, this petty prevaricator of *America*, the zanie of *Columbus*, (for so he must be till his worlds end) having rambl'd over the huge topography of his own vain thoughts, no marvell, if he brought us home nothing but a meer tankard drollery, a venereous parjetory for a stewes. Certainly he that could indure with a sober pen to sit and devise laws for drunkards to carouse by, I doubt me whether the very sobernesse of such a one, like an unlicour'd *Silenus*, were not stark drunk. Let him go now and brand another man injuriously with the name of *Mime*, being himselfe the loosest and most extravagant *Mime*, that hath been heard of; whom no lesse then almost halfe the world could serve for stage roome to play the *Mime* in. And let him advise againe with *francis Bacon* whom he cites to confute others, what it is to turn the *finnes of Christendom* into a mimickall mockery, to rip up the saddest vices with a laughing countenance, especially where neither reproofe nor better teaching is adjoynd. Nor is my meaning, Readers, to shift off blame from my selfe, by charging the like upon my accuser, but

shall only desire, that sentence may be respited, till I can come to some instance, whereto I may give answer.

Thus having spent his first onlet not in confuting, but in a reasonlesse defaming of the book, the method of his malice hurries him to attempt the like against the Author: not by proofes and testimonies, but *having no certaine notice of me*, as he professes, *further then what he gathers from the animadversions*, blunders at me for the rest, and flings out stray crimes at a venture, which he could never, though he be a Serpent, suck from any thing that I have written; but from his own stuff magazin, and hoard of slanderous inventions, over and above that which he converted to venome in the drawing. To me Readers, it happens as a singular contentment, and let it be to good men no slight satisfaction, that the Slanderer here confesses, he has *no further notice of mee then his owne conjecture*. Although it had been honest to have inquir'd, before he utter'd such infamous words, and I am credibly inform'd he did inquire, but finding small comfort from the intelligence which he receav'd, whereon to ground the falities which he had provided, thought it his likeliest course under a pretended ignorance to let drive at randome, lest he should lose his odde ends which from some penurious Book of Characters he had been culling out and would faine apply. Not caring to burden me with those vices, whereof, among whom my conversation hath been, I have been ever least suspected; perhaps not without some suttlety to cast me into envie, by bringing on me a necessity to enter into mine own praises. In which argument I know every wise man is more unwillingly drawne to speak, then the most repining eare can be averse to heare. Neverthelesse since I dare not wish to passe this life unpersecuted of slanderous tongues, for God hath told us that to be generally prais'd is wo- full, I shall relye on his promise to free the innocent from causelesse aspersions: whereof nothing sooner can assure me. then if I shall seele him now assisting me in the just vindication of my selfe, which yet I could deferre, it being more meet that to those other matters of publick debatement in this book I should give attendance first, but that I feare it would but harme the truth, for me to reason in her behalfe; so long as I should suffer my honest estimation to lye unpurg'd from these insolent suspicions. And if I shall be large, or unwonted in justifying my selfe to those who know me not, for else it would be needlesse, let them confi-

der, that a short slander will oft times reach farther then a long apology: and that he who will do justly to all men, must begin from knowing how, if it so happen, to be not unjust to himselfe. I must be thought, if this libeller (for now he shewes himselfe to be so) can finde beliefe, after an inordinat and riotous youth spent at the *Uniuersity*, to have bin at length vomited out thence. For which commodious lye, that he may be encourag'd in the trade another time, I thank him; for it hath given me an apt occasion to acknowledge publickly with all gratefull minde, that more then ordinary favour and respect which I found above any of my equals at the hands of those curteous and learned men; the Fellowes of that Colledge wherein I spent some yeares: who at my parting, after I had taken two degrees, as the manner is, signifi'd many wayes, how much better it would content them that I would stay; as by many Letters full of kindnesse and loving respect both before that time, and long after I was assur'd of their singular good affection towards me. Which being likewise propense to all such as were for their studious and civil life worthy of esteeme, I could not wrong their judgements, and upright intentions, so much as to think I had that regard from them for other cause then that I might be still encourag'd to proceed in the honest and laudable courses, of which they apprehended I had given good proofe. And to those ingenuous and friendly men who were ever the countnancers of vertuous and hopeful wits, I wish the best, and happiest things, that friends in absence wish one to another. As for the common approbation or dislike of that place, as now it is, that I should esteeme or disesteeme my selfe or any other the more for that, too simple and too credulous is the Confuter, if he thinke to obtaine with me, or any right discerner. Of small praizeworth were that Physitian who could not judge by what both she or her sister, hath of long time vomited, that the worser stuffe she strongly keeps in her stomach, but the better she is ever kecking at, and is queasie. She vomits now out of sicknesse, but ere it be well with her, she must vomit by strong physick. In the meane while that *Suburb* stinke, as this rude Scavenger calls it, and more then scurrilously taunts it with the plague, having a worse plague, in his middle entrails, that suburb wherein I dwell, shall be in my account a more honourable place then his *Uniuersity*. Which as in the time of her better health, and mine owne younger judgement I never great-



ly admir'd, so now much lesse. But he followes me to the City; still usurping and forging beyond his book notice, which only he affirms to have had; *and where my morning haunts are he wises not.* This wonder, that being so rare an Alchymist of slander, he could not extract that, as well as the Univerſity vomit, and the Suburb sinke which his art could distill so cunningly, but because his Limbeck failes him, to give him and envie the more vexation, Ile tell him. Those morning haunts are where they should be, at home, not sleeping, or concocting the surſets of an irregular feast, but up, and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in Summer as oft with the Bird that first rouses, or not much tardier, to reade good Authors, or cause them to be read, till the attention bee weary, or memory have his full-fraught. Then with usefull and generous labours preserving the bodies health, and hardinesse; to render lightesome, cleare, and not lumpish obedience to the minde, to the cause of religion, and our Countries liberty, when it shall require firme hearts in sound bodies to stand and cover their stations, rather then to see the ruine of our Protestation, and the inforcement of a slavish life. These are the morning practices; proceed now to the afternoone; *in Playhouses*, he says, *and the Bordelloes.* Your intelligence, unfaithfull Spie of Canaan? he gives in his evidence, that *there he hath trac't me.* Take him at his word Readers, but let him bring good sureties, ere ye dismiss him, that while he pretended to dogge others, he did not turne in for his owne pleasure; for so much in effect he concludes against himselfe, not contented to be caught in every other gin, but he must be such a novice, as to be still hamper'd in his owne hempe. In the Animadversions, saith he, I finde the mention of old clokes, falf beards, night-walkers, and salt lotion; therefore the Animadverter haunts Playhouses and Bordelloes; for if hee did not, how could hee speake of such gear? Now that he may know what it is to be a childe, and yet to meddle with edg'd tooles, I turne his *Antistrophe* upon his owne head; the Confuter knowes that these things are the furniture of Playhouses and Bordelloes, therefore by the same reason the Confuter himselfe hath beene trac't in those places. Was it such a dissolute speech telling of some Politicians who were wont to give droppe in disguises, to say they were often lyable to a night-walking, cudgellor, or the emptying of a Urinall? What if I had

had writ as your friend the author of the aforesaid *Mime, Admirus alter & idem*, to have bin raviſh'd like ſome young *Cephalus* or *Hylas*, by a troope of camping Hulwives in *Viraginia*, and that he was there forc't to ſweare himſelfe an uxorious varlet, then after a long ſervitude to have come into *Aphrodiſia* that pleaſant Countrey that gave ſuch a ſweet ſmell to his noſtrils among the ſhameleſſe Courtezans of *Deſuergnia*? ſurely he would have then concluded me as conſtant at the Bordello, as the gally-flave at his Oare. But ſince there is ſuch neceſſity to the hear-ſay of a Tire, a Periwig, or a Vizard, that Playes muſt have bin ſeene, what difficulty was there in that? when in the Colleges ſo many of the young Divines, and thoſe in next aptitude to Divinity have bin ſeene ſo oft upon the Stage writhing and unboning their Clergie limmes to all the antick and diſhoneſt geſtures of Trinculo's, Buffons, and Bawds; prostituting the ſhame of that miſtery which either they had, or were nigh having, to the eyes of Courtiers and Court-Ladies, with their Groomes and *Madamoifellaeſs*. There while they acted, and overacted, among other young ſcholars, I was a ſpectator; they thought themſelves gallant men, and I thought them fools, they made ſport, and I laugh't, they miſpronounc't and I miſlik't, and to make up the *atticiſme*, they were out, and I hiſt. Judge now whether ſo many good text men were not ſufficient to inſtruct me of ſalte beards and vizards without more expoſitors; and how can this Conſuter take the face to object to me the ſeeing of that which his reverent Prelats allow, and incite their young diſciples to act. For if it be unlawfull to ſit and behold a mercenary Comedian performing that which is leaſt unſeemely for a hireling to doe, how much more blamefull is it to indure the ſight of as vile things acted by perſons either enter'd, or preſently to enter into the miſtery, and how much more ſoule and ignominious for them to be the actors.

But becauſe as well by this upbraiding to me the Bordello's, as by other ſuſpicious glancings in his book he would ſeem privily to point me out to his Readers, as one whoſe cuſtome of life were not honeſt, but licentious; I ſhall intreat to be born with though I digreſſe; & in a way not often trod acquaint ye with the ſumme of my thoughts in this matter through the courſe of my yeares and ſtudies. Although I am not ignorant how hazardous it will be to do this under the noſe of the envious, as it were in skirmiſh to



to change the compact order, and instead of outward actions to bring inmost thoughts into front. And I must tell ye Readers, that by this sort of men I have bin already bitten at; yet shall they not for me know how slightly they are esteem'd, unless they have so much learning as to reade what in Greek *Απομαλναι* is, which together with envie is the common disease of those who censure books that are not for their reading. With me it fares now, as with him whose outward garment hath bin injur'd and ill bedight; for having no other shift, what helps but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better. So if my name and outward demeanour be not evident enough to defend me, I must make tryall if the discovery of my inmost thoughts can. Wherein of two purposes both honest, and both sincere, the one perhaps I shall not misse; although I faile to gaine believe with others of being such as my perpetuall thoughts shall here disclose me; I may yet not faile of successe in perswading some, to be such really themselves, as they cannot believe me to be more then what I saie. I had my time Readers, as others have, who have good learning bestowed upon them, to be sent to those places, where the opinion was it might be soonest attain'd: and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave Orators & Historians; whose matter me thought I lov'd indeed, but as my age then was, so I understood them; others were the smooth Elegiack Poets, whereof the Schooles are not scarce. Whom both for the pleasing sound of their numerous writing, which in imitation I found most easie; and most agreeable to natures part in me, and for their matter which what it is, there be few who know not, I was so allur'd to read, that no recreation came to me better welcome. For that it was then those years with me which are excus'd though they be least severe, I may be sav'd the labour to remember ye. Whence having observ'd them to account it the chiefe glory of their wit, in that they were ablest to judge, to praise, and by that could esteeme themselves worthiest to love those high perfections which under one or other name they took to celebrate, I thought with my selfe by every instinct and presage of nature which is not wont to be false, that what imbolden'd them to this task might with such diligence as they us'd imbolden me, and that what judgement, wit, or elegance was my share, would herein best appear, and best value

lue it selfe, by how much more wisely, and with more love of vertue I should choose (let rude eares be absent) the object of not unlike praises. For albeit these thoughts to some will seeme vertuous and commendable; to others only pardonable, to a third sort perhaps idle; yet the mentioning of them now will end in serious. Nor blame it Readers, in those yeares to propose to themselves such a reward, as the noblest dispositions above other things in this life have sometimes preferr'd. Whereof not to be sensible, when good and faire in one person meet, argues both a grosse and shallow judgement, and withall an ungente, and swainish brest. For by the firme setting of these persuasions I became, to my best memory, so much a proficient, that if I found those authors any where speaking unworthy things of themselves; or unchaste of those names which before they had extoll'd, this effect it wrought with me, from that time forward their art I still applauded, but the men I deplor'd; and above them all preferr'd the two famous renowners of *B.atrice* and *Laura* who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after, when I was confirm'd in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought him selfe to bee a true Poet, that is, a composition, and patterne of the best and honourablest things; not presuming to sing high praises of heroick men, or famous Cities, nlesse he have in himselfe the experience and the practice of all that which is praise-worthy. These reasonings, together with a certaine nicenesse of nature, an honest thoughtinesse, and self-esteem either of what I was, or what I might be, (which let envie call pride) and lastly that modesty, whereof though not in the Title page yet here I may be excus'd to make some befitting profession, all these uniting the supply of their naturall aide together, kept me still above those low descents of minde, beneath which he must deject and plunge himself, that can agree to salable and unlawfull prostitutions. Next, (for heare me out now Readers) that I may tell ye whether my younger feet wander'd; I betook me among those lofty Fables and Romances, which recount in solemne canto's the deeds of Knighthood founded by our victorious Kings; & from hence had in renoune over all Christendome. There I read it in the oath of every Knight, that he should defend to the expence of his

best

best blood, or of his life, if it so befall him, the honour and chastity of Virgin or Matron. From whence even then I learnt what a noble vertue chastity sure must be, to the defence of which so many worthies by such a deare adventure of themselves had sworne. And if I found in the story afterward any of them by word or deed breaking that oath, I judg'd it the same fault of the Poet, as that which is attributed to *Homer*; to have written undecent things of the gods. Only this my minde gave me that every free and gentle spirit without that oath ought to be borne a Knight, nor needed to expect the guilt spurre, or the laying of a sword upon his shoulder to stirre him up both by his counsell, and his arme to secure and protect the weaknesse of any attempted chastity. So that even those books which to many others have bin the fuell of wantonnesse and loose living, I cannot thinke how unlesse by divine indulgence prov'd to me so many incitements as you have heard, to the love and stedfast observation of that vertue which abhorres the society of Bordello's. Thus from the Laureat fraternity of Poets, riper yeares, and the ceaselesse round of Rude and reading led me to the shady spaces of philosophy, but chiefly to the divine volumes of *Plato*, and his equall *Xenophon*. Where if I should tell ye what I learnt, of chastity and love, I meane that which is truly so, whose charming cup is only vertue which she bears in her hand to those who are worthy. The rest are cheated with a thick intoxicating potion which a certaine Sorceresse the abuser of loves name carries about; and how the first and chiefeft office of love, begins and ends in the soule, producing those happy twins of her divine generation knowledge and vertue, with such abstracted sublimities as these, it might be worth your listning, Readers, as I may one day hope to have ye in a still time, when there shall be no chiding; not in these noises, the adversary as ye know, barking at the doore, or searching for me at the Burdello's where it may be he has lost himselfe, and raps up without pitty the sage and rheumatick old *Prelate* with all her young *Corinthian Lury* to inquire for such a one. Last of all not in time, but as perfection is last, that care was ever had of me, with my earliest capacity not to be negligently train'd in the precepts of Christian Religion: That that I have hitherto related, hath bin to shew, that though Christianity had bin but slightly taught me, yet a certain reserv'dnesse of naturall disposition, and morall discipline learnt

out of the noblest Philosophy was enough to keep me in disdain of farre lesse incontinence, then this of the Buncello. But having had the doctrine of holy Scripture unfolding those chaste and high myteries with timeliest care insin'd, that *the body is for the Lord and the Lord for the body*, thus also I argu'd to my selfe; that if unchastity in a woman whom Saint Paul termes the glory of man, be such a scandall and dishonour, then certainly in a man who is both the image and glory of God, it must, though commonly not so thought, be much more deflowring and dishonourable. In that he sins both against his owne body which is the perfeter sex, and his own glory which is in the woman, and that which is worst, against the image and glory of God which is in himselfe. Nor did I flumber over this place expressing such high rewards of ever accompanying the Lambe, with those celestiall songs to others inapprehensible, but not to those who were not defil'd with women, which doubtlesse meanes fornication: For marriage must not be call'd a defilement, Thus large I have purposely bin, that if I have bin justly taxt with this crime, it may come upon me after all this my confession, with a tenne-fold shame. But if I have hitherto deserv'd no such opprobrious word, or suspicion, I may hereby ingage my selfe now openly to the faithfull observation of what I have profess'd. I go on to shew you the unbridld impudence of this loose raylor, who having once begun his race regards not how farre he flies out beyond all truth & shame, who from the single notice of the animadversions, as he protests, will undertake to tell ye the very cloaths I weare, though he be much mistaken in my wardrobe. And like a son of Belial without the hire of *Isabel* charges me of *blaspheming God and the King*, as ordinarily as he imagines me to drink Sack, and sweare, merely because this was a thred in his common place-book, and seem'd to come off roundly, as if he were some Empirick of false accusations to try his poysons upon me whether they would work or no. Whom what should I endeavour to refuse more, whenas that book which is his only testimony returns the lye upon him; not giving him the least hint of the author to be either a sweater, or a Sack drinker. And for the readers if they can believe me, principally for those reasons which I have alleg'd, to be of life & purpose neither dishonest, nor unchaste, they will be easily induc't to thinke me sober both of wine, and of word; but if I have bin already successelesse in perswading them,

all

all that I can further say will be but vaine; and it will be better  
thrift to save two tedious labours, mine of excusing, and theirs  
of needlesse hearing.

Proceeding further I am met with a whole ging of words and  
phrases not mine, for he hath main'd them, and like a flye de-  
praver mangl'd them in this his wicked Limbo, worse then the  
ghost of *Deiphobus* appear'd to his friend *Aeneas*. Here I scarce  
know them, and he that would, let him repaire to the place in  
that booke where I set them. For certainly this tormenter of  
semicolons is as good at dismembriug and slitting sentences, as  
his grave Fathers the Prelates have bin at Aligmatizing & slitting  
noses. By such handy craft as this what might he not traduce?  
Only that odour which being his own must needs offend his sense  
of smelling, since he will needs bestow his foot among us, and  
not allow us to think he weares a Sock, I shall endeavour it may  
be offencelesse to other mens eares. The Remonstrant having to  
do with grave and reverend men his adversaries, thought it be-  
came him to tell them in scorn, that *the Bishops foot had bene*  
*in their booke and confuted it*, which when I saw him arrogate, to  
have done that with his heeles that surpass the best consideration  
of his head, to spurn a confutation among respected men, I ques-  
tion'd not the lawfulnessse of moving his jollity to bethink him,  
what odor a Sock would have in such a painfull businesse. And  
this may have chance to touch him more neerly then I was aware;  
for indeed a Bishops foot that hath all his toes mauge the gout,  
and a linnen Sock over it, is the aptest embleme of the Prelate  
himselfe. Who being a pluralist, may under one Surplice which  
is also linnen, hide foure benefices besides the metropo-  
litan toe, and sende a fouler stench to heaven, then that which  
this young queasinesse reeches at. And this is the immediate  
reason here why our inrag'd Confuter, that he may be as perfect  
an hypocrite as *Cainphas*, ere he be a High Priest, cries out, hor-  
rid blasphemy! and like a recreant Jew calls for *stones*. I beseech ye  
friends, ere the brick-bats flye, resolve me and your selves, is it  
blasphemy, or any whit disagreeing from Christian meeknesse,  
when as *Christ* himselfe speaking of unsavory traditions, scruples  
not to name the *Dunghill* and the *Jakes*, for me to answer a slo-  
wen'y wincer of a confutation, that, if he would needs put his  
foot to such a sweaty service, the odour of his Sock was like to  
be neither musk, nor benjamin? Thus did that foolish Monk



In a barbarous Declamation accuse *Petrarch* of blasphemy for dispraising the French wines. But this which followes is plaine bedlam stufte, this is the *Demoniacke* legion indeed, which the Remonstrant feard had been against him, and now he may see is for him. *You that love Christ*, saith he, *and know this miscreant wretch, stone him to death, lest you smart for his impunity.* What thinks the Remonstrant? does he like that such words as these should come out of his shop, out of his Trojan horse? to give the watch word like a *Guisan* of Paris to a mutiny or massacre; to proclame a *Crusada* against his fellow Christian now in this troublous and divided time of the Kingdome? if he do, I shall say that to be the Remonstrant is no better then to be a Jesuit. And that if he and his accomplices could do as the rebels have done in *Ireland* to the Protestants, they would do in *England* the same to them that would no Prelats. For a more seditious and Butcherly Speech no Cell of *Loyola* could have belch't against one who in all his writing spake not, that any mans skin should be rais'd. And yet this cursing *Shimei* a hurler of stones, as well as a rayler, wants not the face instantly to make as though he despair'd of victory unless a modest defence would get it him. Did *Terre* at all; Readers, to foretell ye, when first I met with his title, that the epithet of modest there, was a certaine red portending sigae, that he meant ere long to be most tempestuously bold, and shamelesse? Neverthelesse he dares not say but there may be hid in his nature as much venomous Atheisme and profanation, as he thinks, hath broke out at his adversaries tips, but he hath not the feare running upon him, as he would intimate I have. Now trust me not, Readers, if I be not already weary of pluming and footing this Seagull, so open he lies to strokes; and never offers at another, but brings home the dorre upon himselfe. For if the sore be running upon me, in all judgement I have scapt the disease, but he who hath as much infection hid in him, as he hath voluntarily confest, and cannot expell it, because hee is dull, for venomous Atheisme were no treasure to be kept within him else, let him take the part hee hath chosen, which must needs follow, to swell and burst with his owne inward venome.

*Sect. 1.* But marke, Readers, there is a kind of justice observ'd among them that do evill, but this man loyes injustice in the very order of his malice. For having all this while abus'd the good name

name of his adversary with all manner of licence in revenge of his Remonstrant, if they be not both one person, or as I am told, Father and Son, yet after all this he calls for satisfaction, when as he himselfe hath already taken the utmost tarding. *Violence hath been done*, sayes he, *to the person of a holy, and religious Prelat*. To which, something in effect to what *S. Paul* answer'd of *Ananias*, I answer, *I wist not brethren that he was a holy and religious Prelat*; for evill is written of those who would be Prelat. And finding him thus in disguise without his superscription or *Phylactery* either of *holy* or *Prelat*, it were no sinne to serve him as *Longchamp* Bishop of *Elie* was serv'd in his disguise at *Dover*. He hath begun the measure namelesse, and when he pleases we may all appeare as weare. And let him be then what he will, he shall be to me so as I finde him principl'd. For neither must *Prelat* or *Arch-Prelat* hope to exempt himselfe from being reckon'd as one of the vulgar; which is for him only to hope whom true wisdom and the contempt of vulgar opinions exempts, it being taught us in the *Psalmes* that he who is in honour and understandeth not is as the beasts that perish. And now first the manner of handling, that cause which I undertook, he thinks is *suspicious*, as if the wisest, and the best words were not ever to some or other suspicious. But where is the offence, the disagreement from Christian meeknesse, or the precept of *Solomon* in answering folly? when the Remonstrant talks of *froth and scum*, I tell him there is none, and bid him *spare his Ladle*: when he brings in the messe with *Keale, Beef, and Brewesse*, what stomach in *England* could forbear to call for flanks and briskets? Capon and whitebroth having beene likely sometimes in the same roome with Christ and his Apostles, why does it trouble him that it should be now in the same lease, especially, where the discourse is not continu'd but interrupt? And let him tell me, is he wont to say grace, doth he not then name holiest names over the steame of costliest superfluities? Does he judge it foolish or dishonest to write that among religious things, which when he talks of religious things he can devoutly chew? is he afraid to name Christ where those things are written in the same lease whom he fears not to name while the same things are in his mouth? Doth not Christ himselfe teach the highest things by the similitude of *old bottles and patcht cloaths*? Doth he not illustrate best things by things most evill? his own coming to be as *a thiefe in the night*, and the right-

teous



teous man *wisdom* to that of an unjust Steward? He might therefore have done better to have kept in his canting beggars and beaten their Altar to sacrifice his threadbare criticisme of *Banulochn* to an unreasonable Goddess for him call'd Importunity, and have reserv'd his Greek derivation till he lecture to his fresh men, for here his itching pedantry is but flouted.

But to the end that nothing may be omitted which may further satisfie any conscionable man, who notwithstanding what I could explain before the animadversions, remains yet unsatisfi'd concerning that way of writing which I there defended, but this confuter whom it pinches, utterly disapproves, I shall assay once againe, and perhaps with more success. If therefore the question were in oratory, whether a vehement vein throwing out indignation, or scorn upon an object that merits it, were among the aptest *ideas* of speech to be allow'd, it were my work, and that an easie one to make it cleare both by the rules of best rhetoricians, and the famousst examples of the Greek and Roman Orations. But since the Religion of it is disputed, and not the art, I shall make use only of such reasons and authorities, as religion cannot except against. It will be harder to gainsay, then for me to evince that in the teaching of men diversely temper'd different wayes are to be try'd. The Baptist we know was a strict man remarkable for austerity and set order of life. Our Savior who had all gifts in him was Lord to expresse his indoctrinating power in what sort him best seem'd; sometimes by a milde and familiar converse, sometimes with plaine and impartiall home-speaking regardlesse of those whom the auditors might think he should have had in more respect; otherwhiles with bitter and irefull rebukes if not teaching yet leaving excuselesse those his willfull impugnere. What was all in him, was divided among many others the teachers of his Church; some to be severe and ever of a sad gravity that they may win such, & check sometimes those who be of nature over-confident and jocond; others were sent more cheerefull, free, and still as it were at large, in the midst of an untrespasing honesty; that they who are so temper'd may have by whom they might be drawne to salvation, and they who are too sensulous, and dejected of spirit might be often strengthn'd with wise consolations and revivings: no man being forc'd wholly to dissolve that groundwork of nature which God created in him, the sanguine to empty out all his sociable live-

linesse,

liness, the cholerick to expell quite the unflinng predominance of his anger; but that each radicall humour and passion wrought upon and corrected as it ought might be made the proper mould and foundation of every mans peculiar gifts, and vertues. Some also were indu'd with a staid moderation, and soundnesse of argument to teach and convince the rationall and sober-minded; yet not therefore that to be thought the only expedient course of teaching; for in times of opposition when either against new heresies arising, or old corruptions to be reform'd this coole unpassionate mildnesse of positive wisdom is not enough to damp and astonish the proud resistance of carnall, and false Doctors; then (that I may have leave to soare a while as the Poets use) then Zeale whose substance is ethereal, arising in compleat diamond ascends his fiery Chariot drawne with two blazing Meteors figur'd like beasts, but of a higher breed then any the Zodiack yeilds, resembling two of those four which *Ezechiel* and *S. Iohn* saw, the one visag'd like a Lion to expresse power, high authority and indignation, the other of countenance like a man to cast derision and scorn upon perverse and fraudulent seducers; with these the invincible warrior Zeale shaking loosely the slack reins drives over the heads of Scarlet Prelats, and such as are insolent to maintaine traditions, bruising their stiffe necks under his flaming wheels. Thus did the true Prophets of old combat with the false; thus Christ himselfe the fountaine of meeknesse found acrimony enough to be still galling and vexing the Prelaticall Pharisees. But ye will say these had immediat warrant from God to be thus bitter, and I say, so much the plainlier is it prov'd, that there may be a sanctifi'd bitterness against the enemies of truth. Yet that ye may not think inspiration only the warrant thereof, but that it is as any other vertue, of morall and generall observation, the example of *Luther* may stand for all: whom God made choise of before others to be of highest eminence and power in reforming the Church; who not of revelation, but of judgement was so vehemently against the chiefe defenders of old untruths in the Romish Church, that his own friends and favourers were many times offended with the fiercenesse of his spirit; yet he being cited before *Charles* the fifth to answer for his books, and having divided them into three sorts, whereof one was of those which he had sharply written, refus'd though upon deliberation giv'n him to retract or unsay any word there-

in



in; as we may read in *Steiden*. Yea he defends his eagernesſe, as being of an ardent ſpirit, and one who could not write a dull ſtile; and affirm'd hee thought it Gods will to have the inventions of men thus laid open, ſeeing that matters quietly handled, were quickly forgot. And herewithall how uſefull and available God had made this tart rhetorick in the Churches cauſe, he often ſound by his owne experience. For when he betook himſelfe to lenity and moderation, as they call it, he reapt nothing but contempt both from *Cajetan* and *Eraſmus*, from *Cocleus*, from *Ecchius* and others, inſomuch that blaming his friends who had ſo counſel'd him, he reſolv'd never to runne into the like error; if at other times he ſeeme to excuſe his vehemence, as more then what was meet, I have not examin'd through his works to know how farre he gave way to his owne fervent minde; it ſhall ſuffice me to looke to mine own. And this I ſhall eaſily averre though it may ſeeme a hard ſaying, that the Spirit of God who is purity it ſelfe, when he would reprove any fault ſeverely, or but relate things done or ſaid with indignation by others, abſtains not from ſome words not civill at other times to be spok'n. Omitting that place in Numbers at the killing of *Zimri* and *Coſbi* done by *Phineas* in the heigh' of zeal, related as the Rabbines expound, not without an obſcene word, we may finde in Deuteronomy and three of the Prophets, where God denouncing bitterly the puniſhments of Idolaters, tells them in a terme immodest to be utter'd in coole blood, that their wives ſhall be deſil'd openly. But theſe, they will ſay were honeſt words in that age when they were spok'n. Which is more then any Rabbin can prove, and certainly had God been ſo minded, he could have pickt ſuch words, as ſhould never have come into abuſe. What will they ſay to this. *David* going againſt *Nabal*, in the very ſame breath when he had but juſt before nam'd the name of God, he vowes not to leave any alive of *Nabals* houſe that piſſeth againſt the wall. But this was unadviſedly ſpoke, you will answer, and ſet downe to aggravate his infirmity. Turne then to the firſt of Kings where God himſelfe uſes the phraſe; *I will cut off from Jeroboam him that piſſeth againſt the wall*. Which had it bene an unſeemely ſpeech in the heat of an earneſt expreſſion, then we muſt conclude that *Jonathan*, or *Onkelos* the Targumiſts were of cleaner language then he that made the tongue; for they render it as briefly, *I will cut off all who are at yeares of diſcretion*, that is to ſay ſo much diſcretion as

to hide nakednesse. Whereas God who is the author both of purity and eloquence, chose this phrase as fittest in that vehement character wherein he spake. Otherwise that plaine word might have easily bin forborne. Which the *Mas reths* and Rabbini-  
call *Scholiasts* not well attending, have often us'd to blurre the  
margin with *Keri*, instead of *Ketiv*, and gave us this intoll'  
rue out of their *Talmud*. *That all words which in the Law are writ  
obscenely, must be chang'd to more civill words*. Fools who would  
teach men to speak more decently then God thought good to  
write. And thus I take it to be manifest, that indignation against  
men and their actions notoriously bad, hath leave and authority  
oft times to utter such words and phrases as in common talke  
were not so mannerly to use. That ye may know, not only as  
the Historian speaks, *that all those things for which men plough,  
build, or saile, obey vertue*, but that all words and whatsoever may  
be spoken shall at some time in an unwonted manner wait upon  
her purposes.

Now that the confutant may also know as he desires, what  
force of teaching there is sometimes in laughter, I shall returne  
him in short, that laughter being one way of answering *A Foole*  
*according to his folly*, teaches two sorts of persons, first the Foole  
himselfe *not to be wise in his own conceit*; as *Salomon* affirms, which  
is certainly a great document, to make an unwise man know  
himselfe. Next, it teaches the hearers, in as much as scorne is one  
of those punishments which belong to men carnally wise, which  
is oft in Scripture declar'd; for when such are punish't *the simple  
are thereby made wise*, if *Salomons* rule be true. And I would ask,  
to what end *Eliah* mockt the false Prophets? was it to shew his  
wit, or to fulfill his humour? doubtlesse we cannot imagine that  
great servant of God had any other end in all which he there  
did, but to teach and instruct the poore misledde people. And we  
may frequently reade, that many of the Martyrs in the midst of  
their troubles, were not sparing to deride and scoffe their su-  
perstitious persecutors. Now may the confutant advise againe  
with Sir *Francis Bacon* whether *Eliah* and the Martyrs did well  
to turne religion into a Comedy, or Satir; *to rip up the wounds  
of Idolatry and Superstition with a laughing countenance*. So that  
for pious gravity his author here is matcht and overmatcht, and  
for wit and morality in one that followes.

D

--laughing

*An Apology, &c.**---laughing to teach the truth**What hinders? as some teachers give to Boyes  
Junkets and knacks, that they may learne apase.*Thus *Flaccus* in his first Satir, and in his tenth*---jesting decides great things**Stronglier, and better oft then earnest can.*

I could urge the same out of *Cicero*, and *Seneca*, but he may content him with this. And hence forward, if he can learn, may know as well what are the bounds, and objects of laughter and vehement reproofe, as he hath knowne hitherto how to deserve them both. But lest some may haply think, or thus expostulat with me after all this debatement, who made you the busie Almoner to deale about this dole of laughter and reprehension which no man thanks your bounty for? To the urbanity of that man I shold answer much after this sort? That I, friend objecter, having read of heathen Philosophers, some to have taught, that whosoever would but use his eare to listen, might heare the voice of his guiding *Genius* ever before him, calling and as it were pointing to that way which is his part to follow; others, as the Stoicks, to account reason, which they call the *Hegemonicon*, to be the common *Mercury* conducting without error those that give themselves obediently to be led accordingly, having read this, I could not esteeme so poorly of the faith which I profess, that God had left nothing to those who had forsaken all other doctrines for his, to be an inward witnesse, and warrant of what they have to do, as that they should need to measure themselves by other mens measures how to give scope, or limit to their proper actions; for that were to make us the most at a stand, the most uncertaine and accidentall wanderers in our doings, of all religions in the world. So that the question ere while mov'd who he is that spends thus the benevolence of laughter and reproofe so liberally upon such men as the Prelats, may returne with a more just demand, who he is not of place and knowledge never so mean, under whose contempt and jerk these men are not deservedly false? neither can religion receive any wound by disgrace thrown upon the Prelats, since religion and they surely were never in such amity. They rather are the men who have wounded religion, and their stripes must heale her. I might also tell them, what *Electra* in *Sophocles*, a wife Virgin answer'd her wicked Mother who thought her selfe too violently reprov'd by her the daughter.



*Tis you that say it, not I, you do the deeds,  
And your ungodly deeds finde me the words.*

If therefore the Remonstrant complaine of libels, it is because he feels them to be right aim'd. For I ask againe as before in the animadversions, how long is it since he hath dis-relish't libels? we never heard the least mutter of his voice against them while they flew abroad without controul or check defaming the Scots and Puritans. And yet he can remember of none but *Lyfimachus Nicanor*, and that he mislike and censur'd. No more but of one can the Remonstrant remember? What if I put him in minde of one more? What if of one more whereof the Remonstrant in many likelihoods may be thought the author? Did he never see a Pamphlet intitl'd after his own fashion, *A survey of that foolish, seditious, scandalous, profane libell the Protestation protested?* The child doth not more expressly refigure the visage of his Father, then that book resembles the stile of the Remonstrant, in those idioms of speech, wherein he seemes most to delight: and in the seventeenth Page three lines together taken out of the Remonstrance word for word, not as a citation, but as an author borrowes from himselfe. Who ever it be, he may as justly be said to have libell'd, as he against whom he writes: there ye shall finde another man then here is made shew of, there he bites as fast as this whines. *Vin'gar in the inke is there the antidote of Vipers. Laughing in a religious controversie is there a christy physick to expell his melancholy.* In the meane time the testimony of Sir Francis Bacon was not misall'dg'd, complaining that libels on the Bishops part were utter'd openly; and if he hop't the Prelats had no intelligence with the libellours, he delivers it but as his favourable opinion. But had he contradicted himselfe, how could I assoil him here, more then a little before, where I know not how by entangling himselfe, he leaves an aspersioun upon Iob, which by any else I never heard laid to his charge. For having affirm'd that *there is no greater confusion then the confounding of jest and earnest*, presently he brings the example of Iob glancing at conceits of mirth, when he sate among the people with the gravity of a Iudge upon him. If jest and earnest be such a confusion, then were the people much wiser then Iob, for he smild, and they believ'd him not. To defend Libels, which is that whereof I am next accus'd, was farre from my purpose. I had not so little share in good name, as to give another that advantage against

my selfe. The summe of what I said, was that a more free permission of writing at some times might be profitable, in such a question especially wherein the Magistrates are not fully resolv'd; and both sides have equall liberty to write, as now they have. Not as when the Prelats bore way, in whose time the bookes of some men were confuted, when they who should have answer'd were in close prison, deny'd the use of pen or paper. And the *Divine right of Episcopacy* was then valiantly asserted, when he who would have bin respondent, must have bethought himselfe withall how he could refute the *Clink*, or the *Gate-house*. It now therefore they be persu'd with bad words, who persecuted others with bad deeds, it is a way to lessen tumult rather then to encrease it; when as anger thus freely vented spends it selfe, ere it break out into action, though *Machiavell* whom he cites, or any *Machiavillian* Priest think the contrary.

*SECT. 3.* Now Readers I bring ye to his third Section; where, in very cautiously, and no more then needs, lest I should take him for some Chaplaine at hand, some Squire of the body to his Prelat, one that serves not at the Altar only, but at the Court cup board, he will bestow on us a pretty modell of himselfe; and fobs me out halfe a dozen tizicall maxims where ever he had them, hopping short in the measure of convulsion fits; in which labour the agony of his wit, having scapt narrowly, instead of well siz'd periods, he greets us with a quantity of thum-ring posies. *He has a fortune therefore good, because he is content with it.* This is a piece of sapience not worth the brain of a fruit-trencher; as if content were the measure of what is good or bad in the guilt of fortune. For by this rule a bad man may have a good fortune, because he may be oft times content with it for many reasons which have no affinity with vertue, as love of ease, want of spirit to use more, and the like. *And therefore content,* he sayes, *because it neither goes before, nor comes behinde his merit.* Belike then if his fortune should go before his merit, he would not be content, but resigne, if we believe him, which I do the lesse, because he implies that if it came behinde his merit, he would be content as little. Whereas if a wise mans content should depend upon such a *Therefore*, because his fortune came not behinde his merit, how many wise men could have content in this world? In his next pithy symbol I dare not board him, for he passes all the seven wise Masters of Greece, attributing to himselfe that which on my life

Salomon



*Salomon* durst not, to have affections so equally temper'd, that they neither too hastily adhere to the truth, before it be fully examin'd, nor too lazily afterward. Which unlesse he only were exempted out of the corrupt masse of *Adam*, borne without sinne originally, and living without actuall, is impossible. Had *Salomon* (for it be-  
 hoves me to instance in the wisest, dealing with such a transcendent Sage as this) had *Salomon* affections so equally temper'd, as not adhering too lazily to the truth, when God warn'd him of his halting in idolatry? do we reade that he repented hastily? did not his affections lead him hastily from an examin'd truth, how much more would they lead him slowly to it? Yet this man beyond a *Stoick apathy* sees truth as in a rapture, and cleaves to it. Not as through the dim glasse of his affections which in this frail mansion of flesh are ever unequally temper'd, pushing forward to error, and keeping back from truth oft times the best of men. But how farre this boaster is from knowing himselfe, let his *Preface* speake. Something I thought it was that made him so quick-sighted to gather such strangethings out of the Animadversions, whereof the least conception could not be drawne from thence, of *Suburb* *sinks*, sometimes out of wit and cloaths, sometimes in new *Serge*, drinking *Sack*, and swearing, now I know it was this equall temper of his affections that gave him to see clearer then any fenell rub'd *Serpent*. Lastly, he has resolv'd that neither person, nor cause shall improper him. I may mistake his meaning, for the word ye heare is *improper*. But whether if not a person, yet a good Personage, or Impropiation bought out for him would not *improper* him, because there may be a quirk in the word, I leave it for a Canonist to resolve.

*Seet. 4.* And thus ends this Section, or rather dissection of himselfe, short ye will say both in breath, and extent, as in our own praises it ought to be, unlesse wherein a good name hath bin wrongfully attainted. Right, but if ye looke at what he ascribes to himselfe, that temper of his affections which cannot any where be but in *Paradise*, all the judicious *Panegyrics* in any language extant are not halfe so prolix. And that well appears in his next removall. For what with putting his fancy to the tiptoe in this description of himselfe, and what with adventuring presently to stand upon his own legs without the crutches of his margent, which is the fluce most commonly, that feeds the drouch of his text, he comes so lazily on in a *Similie*, with his

his *arme full of weeds*, and demeanes himselfe in the dull expression to like a dough kneaded thing, that he has not spirit enough left him so farre to look to his *Syntaxis*, as to avoide nonsense. For it must be underttood there that *the stranger*, and not *he who brings the bundle* would be deceav'd in censuring the field, which this hip-shot *Grammariarian* cannot set into right frame of construction, neither here in the similitude, nor in the following reddition thereof, which being to this purpose, that *the faults of the best pickt out, and presented in grosse, seeme monstrous*, this saith he, *you have done, in pinning on his sleeve the faults of others*; as if to pick out his owne faults, and to pin the faults of others upon him, were to do the same thing. To answer therefore how I have cull'd out the evill actions of the Remonstrant from his virtues, I am acquitted by the dexterity and conveyance of his nonsense, looking that for which he brought his parable. But what of other mens faults I have pinn'd upon his sleeve, let him shew. For whether he were the man who term'd the *Martyrs Foxian* confessors, it matters not; he that shall step up before others to defend a Church-government. which wants almost no circumstance, but only a name to be a plaine Popedome, a government which changes the fatherly and everteaching discipline of Christ into that Lordly and uninstructing jurisdiction which properly makes the Pope Antichrist, makes himselfe an accessory to all the evill committed by those. who are arm'd to do mischief by that undue government; which they by their wicked deeds, do with a kinde of passive and unwitting obedience to God, destroy. But he by plausible words and traditions against the Scripture obstinately seeks to maintaine. They by their owne wickednesse ruining their owne unjust authority make roome for good to succeed. But he by a shew of good upholding the evill which in them undoes it selfe, hinders the good which they by accident let in. Their manifest crimes serve to bring forth an ensuing good and hasten a remedy against themselves, and his seeming good tends to reinforce their selfe-punishing crimes and his owne, by doing his best to delay all redresse. Shall not all the mischief which other men do, be layd to his charge, if they doe it by that unchurchlike power which he defends? Christ saith, *he that is not with me is against me, and he that gathers not with me scatters*. In what degree of enmity to Christ shall wee place that man then, who so is with him, as that it makes more  
against

against him, and so gathers with him, that it scatters more from him? Shall it avails that man to say he honours the Martyrs memory and treads in their steps? No; the Pharisees confest as much of the holy Prophets. Let him and such as he when they are in their best actions even at their prayers looke to heare that which the Pharisees heard from *Iohn the Baptist* when they least expected, when they rather lookt for praise from him. *Generation of Vipers who hath warn'd ye to flee from the wrath to come?* Now that ye have started back from the purity of Scripture which is the only rule of reformation, to the old vomit of your traditions, now that ye have either troubl'd or leaven'd the people of God, and the doctrine of the Gospell with scandalous ceremonies and masse-borrow'd Liturgies, doe ye turne the use of that truth which ye professe, to countenance that falshood which ye gaive by? We also reverence the Martyrs but relye only upon the Scriptures. And why we ought not to relye upon the Martyrs I shall be content with such reasons as my confuter himselfe affords me; who is I must needs say for him in that point as officious an adversary as I would wish to any man. For first, saith he, *there may be a Martyr in a wrong cause, and as courageous in suffering as the best: sometimes in a good cause with a forward ambition displeasing to God. Otherwhiles they that stori of them out of blind zeale, or malice may write many things of them unruly.* If this be so, as ye heare his own confession, with what safety can the Remonstant rely upon the Martyrs as *Patrons of his cause*, when as any of those who are alleg'd for the approvers of our Liturgy or Prelaty might have bin though not in a wrong cause Martyrs, yet whether not vainly ambitious of that honour, or whether not misreported, or misunderstood, in those their opinions God only knowes. The testimony of what we believe in religion must be such as the conscience may rest on to be infallible, and incorruptible, which is only the word of God.

*Self. 5.* His fifth Section finds it selfe agriev'd that the Remonstrant should be taxt with the illegall proceedings of the high Commission, and oath *Ex officio*; And first whether they were illegall or no, tis more then he knowes. See this malevolent Fox? that tyranny which the whole Kingdome cry'd out against as stung with Adders, and Scorpions, that tyranny which the Parliament in compassion of the Church and Commonwealth hath dissolv'd, and fetch't up by the roots, for which it hath receav'd the

the publick thanks and blessings of thousands, this obscure thorn-eater of malice and detraction, as well as of *Quodlibets* and *Sophisms* knows not whether it were illegall or not. Evill, would be your reward ye worthies of the Parliament, if this Sophister and his accomplices had the censuring, or the sounding forth of your labours. And that the Remonstrant cannot wash his hands of all the cruelties exercis'd by the Prelats, is past doubting. They scourg'd the confessors of the Gospell, and he held the scourgers garments. They executed their rage, and he, if he did nothing else, defended the government with the oath that did it, and the ceremonies which were the cause of it: does he think to be counted guiltlesse?

*Sett. 6.* In the following Section I must foretell ye, Readers, the doings will be rough and dangerous, the bating of a *Satir*. And if the work seeme more triviall or boistrous then for this discourse, let the Remonstrant thank the folly of this confuter, who could not let a private word passe, but he must make all this blaze of it. I had said that because the Remonstrant was so much offended with those who were tart against the Prelats, sure he lov'd toothlesse Satirs, which I took were as improper as a toothed Sleekstone. This Champion from behind the Arras cries out that those toothlesse Satyrs were of the Remonstrants making; and atmes himselfe heretooth and naile and *borne* to boot, to supply the want of teeth, or rather of gumms in the Satirs. And for an onset tels me that the simily of a Sleekstone *shewes* I can be as bold with a Prelat as familiar with a *Laundresse*. But does it not argue rather the lascivious promptnesse of his own fancy, who from the harmelesse mention of a Sleekstone could neigh out the remembrance of his old conversation among the *Viraginian* trollops? For me, if he move me, I shall claime his owne oath, the oath *Ex officio* against any Priest or Prelat in the kingdom to have ever as much hated such pranks as the best and chastest of them all. That exception which I made against toothlesse Satirs the Confuter hopes I had from the *Satirist*, but is farre deceav'd: neither had I ever read the hobbling *distick* which he means. For this good hap I had from a carefull education to be inur'd and season'd berimes with the best and elegantest authors of the learned tongues, and thereto brought an eare that could measure a just cadence, and scan without articulating; rather nice and humorous in what was tolerable, then patient to read every drawing

ling versifier. Whence lighting upon this title of *toothlesse Satirs*, I will not conceale ye what I thought, Readers; that sure this must be some sucking Satir, who might have done better to have us'd his corail, and made an end of breeding ere he took upon him to weild a Satirs whip. But when I heard him talk of *scouring the rusted swords of elvish Knights*, doe not blame me, if I chang'd my thought, and concluded him some desperate Cutler. But why his *scornefull miste could neuer abide with tragick shoos her ankles for to hide*, the pace of the verse told me that her maikin knuckles were never shapen to that royall buskin. And turning by chance to the sixth Satyr of his Second book I was confirm'd; where having begun loftily in *heavens universall Alphabet* he falls downe to that wretched poorenesse and frigidity as to talke of *Bridge street in heav'n, and the Ostler of heav'n*, and there wanting other matter to catch him a heat, (for certaine he was in the frozen *Zone* miserably benumm'd) with thoughts lower then any Beadle betakes him to whip the signe posts of *Cambridge Alehouse*, the ordinary subject of freshmens tales, and in a straine as pitiful. Which for him who would be counted *the first English Satyr*, to abase himselfe to, who might have learnt better among the Latin, and Italian Satyrists, and in our own tongue from the *vision and Creed of Pierce plowman*, besides others before him, manifested a presumptuous undertaking with weak, and unexamind shoulders. For a Satyr as it was borne out of a *Tragedy*, so ought to resemble his parentage, to strie high, and adventure dangerously at the most eminent vices among the greatest persons, and not to creepe into every blinde Taphouse that fears a Constable more then a Satyr. But that such a Poem should be toothlesse I still affirme it to be a bull, taking away the essence of that which it calls it selfe. For if it bite neither the persons nor the vices, how is it a Satyr, and if it bite either, how is it toothlesse, so that toothlesse Satyrs are as much as if he had said toothlesse teeth. What we should do therefore with this learned Comment upon *teeth and horns* which hath brought this confutant into his *Pedantick* kingdom of *Cornucopia*, to reward him for glossing upon *horns* even to the *Hebrew root*, I know not unlesse we should commend him to be Lecturer in East-cheap upon *S. Lukes day*, when they send their tribute to that famous hav'n by *Desford*. But we are not like to scape him so. For now the worme of *Criticisme* works in him, he will tell us the derivation of *German*



rusters, of meat, and of ink, which doubtlesse rightly apply'd with some gall in it may prove good to heale this tetter of Pedagoguisme that bespreads him, with such a *tenasimus* of originating, that if he be an Arminian and deny originall sinne, all the etymologies of his book shall witness that his brain is not meanly tainted with that infection.

Sect. 7. His seventh section labours to cavill out the flaws which were found in the Remonstrants logick; who having layd downe for a generall proposition, that *civill polity is variable and arbitrary*, from whence was inferr'd logically upon him that he had concluded the polity of England to be arbitrary, for generall includes particular, here his defendant is not asham'd to confesse that the Remonstrants proposition was sophisticall by a fallacy call'd *ad plures interrogaciones* which sounds to me somewhat strange that a Remonstrant of that pretended sincerity should bring deceitfull and double dealing propositions to the Parliament. The truth is he had let slip a shrewd passage ere he was aware, not thinking the conclusion would turne upon him with such a terrible edge, and not knowing how to winde out of the briars, he or his substitute seems more willing to lay the integrity of his Logick to pawn, and grant a fallacy in his owne Major where none is, then be forc't to uphold the inference. For that distinction of *possible and lawfull* is ridiculous to be sought for in that proposition; no man doubting that it is possible to change the forme of civill polity; and that it is held lawfull by that Major, the word *arbitrary* implyes. Nor will this helpe him, to deny that it is arbitrary *at any time or by any undertakers* (which are two limitations invented by him since) for when it stands as he will have it now by his second edition *civill polity is variable but not at any time or by any undertakers*, it will result upon him, belike then at some time, and by some undertakers it may. And so he goes on mincing the matter, till he meets with something in Sir Francis Bacon, then he takes heart againe and holds his Major at large. But by and by as soon as the shadow of Sir Francis hath left him, he falls off againe warping and warping till he come to contradict himselfe in diameter: and denies flatly that it is *either variable or arbitrary, being once settl'd*. Which third shift is no lesse a piece of laughter. For before the polity was settl'd how could it be variable when as it was no polity at all, but either an *Anarchy* or a *Tyranny*. That limitation therefore of

after

after setting is a meere tautology. So that in fine his former assertion is now recanted and civill polity is neither variable nor arbitrary.

Sett. 8. What ever else may perswade me that this confutation was not made without some assistance or advice of the Remonstrant, yet in this eighth Section that his hand was not greatly intermixt, I can easily believe. For it begins with this surmise, that not having to accuse the Remonstrant to the King, I do it to the Parliament, which conceit of the man cleanly shoves the King out of the Parliament, and makes two bodies of one. Whereas the Remonstrant in the Epistle to his last short answer, gives his supposall that they cannot be sever'd in the rights of their severall concerns. Mark, Readers, if they cannot be sever'd in what is severall (which casts a Bulls eye to go yoke with the toothless Satyrs) how should they be sever'd in their common concerns, the wellfare of the land, by due accusation of such as are the common grievances, among which I took the Remonstrant to be one. And therefore if I accus'd him to the Parliament, it was the same as to accuse him to the King. Next he casts it into the dish of I know not whom that they flatter some of the House and libell others whose consciences made them vote contrary to some proceedings. Those some proceedings can be understood of nothing else but the *Depuies* execution. And can this private concocter of malecontent, at the very instant when he pretends to extoll the Parliament, afford thus to blurre over, rather then to mention that publick triumph of their justice and constancy so high, so glorious, so reviving to the fainted Common-wealth with such a suspicious and murmuring expression as to call it some proceedings? and yet immediately hee falls to glozing, as if hee were the only man that rejoyc't at these times. But I shall discover to ye Readers, that this his praising of them is as full of nonsense and Scolastick foppery, as his meaning he himselfe discovers to be full of close malignity. His first *Encomium* is that the Sun looks not upon a braver nobler convocation then is that of King, Peers, and Commons. One thing I beg of ye Readers, as ye beare any zeale to learning, to elegance, and that which is call'd *Decorum* in the writing of praise, especially on such a noble argument, ye would not be offended, though I rate this cloister'd Lubber according to his deserts. Where didst thou learne to be soagueish, so pusillanimous, thou lozel Bachelour of Art, as

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against all custome and use of speech to terme the high and sower Court of Parliament, a Convocation? was this the flower of all thy *Synonymes* and voluminous *Papers* whose best *folies* are prest stin'd to no better end then to make winding sheetes in Lent for Pilchers? Couldst thou presume thus with one words speaking to clap as it were under hatchis the King with all his Peere and Gentry into square Caps, and Monkish hoods? How well dost thou now appeare to be a Chip of the old block that could finde *Budge street* and *All houses in brava*; why didst thou not to be his perfect imitator, liken the King to the Vice-chancellour & the Lords to the Doctor. Neither is this an indignity only but a reproach. to call that inviolable residence of justice and liberty, by such an odious name as now a *Convocation* is become; which would be nothing injur'd, though it were stin'd the house of bondage, wherout so many cruell tasks, so many unjust burdens, have been laden upon the brused consciences of so many Christians throughout the land. But which of these worthy deeds, whereof we and our posterity must confesse this Parliament to have done so many and so noble, which of those memorable acts comes first into his praises? none of all, not one. What will he then praise them for? not for any thing doing, but for deferring to do, for deferring to chastise his lewd and insolent *comproisess*. Not that they have deferr'd all, but that he hopes they will remit what is yet behind. For the rest of his oratory that followes, so just is it in the language of stall epistle non sense, that if he who made it can understand it, I deny not but that he may deserve for his pains a cast Doublet. When a man would looke he should vent something of his owne, as ever in a set speech the manner is with him that knowes any thing, he left we should not take notice enough of his barren stupidity, declares it by Alphabet, and referres us to odd remnants in his topicks. Nor yet content with the wonted room of his margent, but he must cut out large docks and creeks into his text to unload the foolish frigite of his unseasonable antorities, not wherewith to praise the Parlment, but to tell them what he would have them do. What else there is, he jumbles together in such a lost construction, as no man either letter'd, or unletter'd will be able to piece up. I shall spare to transcribe him, but if I do him wrong, let me be so dealt with.

Now although it be a digression from the ensuing matter, yet because



because it shall not be said I am apter to blame others then to make triall my selfe, and that I may after this harsh discord touch upon a smooother string, awhile to entertaine my selfe and him that list, with some more pleasing fit, and not the least to testify the gratitude which I owe to those publick benefactors of their country, for the share I enjoy in the common peace and good by their incessant labours, I shall be so troublesome to this declaimer for once, as to shew him what he might have better said in their praise. Wherein I must mention only so few things of many, for more then that to a digression may not be granted. Although certainly their actions are worthy not thus to be spoken of by the way, yet if hereafter it befall me to attempt something more answerable to their great merits, I perceave how hopelesse it will be to reach the height of their prayes at the accomplishment of that expectation that weights upon their noble deeds, the unfinished whereof already surpasses what others before them have left enacted with their utmost performance through many ages. And to the end we may be confident that what they do, proceeds neither from uncertaine opinion, nor sudden counsels, but from mature wisdom, deliberat vertue, and deere affection to the publick good, I shall begin at that which made them likeliest in the eyes of good men to effect those things for the recovery of decay'd religion and the Commonwealth, which they who were best minded had long wisht for, but few, as the times then were desperat, had the courage to hope for. First therefore the most of them being either of ancient and high Nobility, or at least of knowne and well reputed ancestry, which is a great advantage towards vertue one way, but in respect of welth, ease, and flattery, which accompanies a nice and tender education, is as much a hindrance another way, the good which lay before them they took, in imitating the worthiest of their progenitors, and the evill which assaulted their younger yeares by the temptation of riches, high birth, and that usuall bringing up, perhaps too favourable and too remisse, through the strength of an inbred goodnesse, and with the helpe of divine grace, that had markt them out for no meane purposes, they nobly overcame. Yet had they a greater danger to cope with; for being train'd up in the knowledge of learning, and sent to those places, which were intended to be the seed plots of piety and the Liberall Arts, but were become the nurseries of superstition, and  
empty

empty speculation, as they were prosperous against those vices which grow upon youth out of idlenesse and superfluity, so were they happy in working off the harmes of their abused studies and labours; correcting by the clearnesse of their owne judgement the errors of their mis-instruction, and were as *David* was, wiser then their teachers. And although their lot fell into such times, and to be bred in such places, where if they chanc't to be taught any thing good, or of their own accord had learn't it, they might see that presently untaught them by the custome and ill example of their elders, so farre in all probability was their youth from being misled by the single power of example, as their riper years were knowne to be unmov'd with the baits of preferment, and undaunted for any discouragement and terror which appear'd often to those that lov'd religion, and their native liberty. Which two things God hath inseparably knit together, and hath disclos'd to us that they who seek to corrupt our religion are the same that would intrall our civill liberty. Thus in the midst of all disadvantages and disrespects (some also at last not without imprisonment and open disgraces in the cause of their country) having given proofe of themselves to be better made and fram'd by nature to the love and practise of vertue, then others under the holiest precepts and best examples have been headstrong and prone to vice, and having in all the trialls of a firme ingrafted honesty not oftner buckl'd in the conflict, then giv'n every opposition the foile, this moreover was added by favour from heav'n, as an ornament and happinesse to their vertue, that it should be neither obscure in the opinion of men, nor eclips'd for want of matter equall to illustrat it selfe; God and man consenting in joynt approbation to choose them out as worthiest above others to be both the great reformers of the Church, and the restorers of the Common-wealth. Nor did they deceive that expectation which with the eyes and desires of their country was fixt upon them; for no sooner did the force of so much united excellence meet in one globe of brightnesse and efficacy, but encountering the dazl'd resistance of tyranny, they gave not over, though their enemies were strong and suttile, till they had laid her groveling upon the fatall block. With one stroke winning againe our lost liberties and Charters, which our forefathers after so many battels could scarce maintaine. And meeting next, as I may so resemble, with the second life of tyranny (for

(for she was growne an ambiguous monster, and to be slaine in two shapes) guarded with superstition which hath no small power to captivate the minds of men otherwise most wise, they neither were taken with her miter'd hypocrisie, nor terrifi'd with the push of her bestiall horges, but breaking them immediately forc't her to unbend the pontificall brow, and recoil. Which repulse only, given to the Prelats (that we may imagine how happy their removall would be) was the producement of such glorious effects and consequences in the Church, that if I should compare them with those exployts of highest fame in Poems and *Panegyricks* of old, I am certaine it would but diminish and impaire their worth, who are now my argument. For those ancient worthies deliver'd men from such tyrants as were content to inforce only an outward obedience, letting the minde be as free as it could. But these have freed us from a doctrine of tyranny that offer'd violence and corruption even to the inward perswasion. They set at liberty Nations and Cities of men good and bad mixt together: but these opening the prisons and dungeons cal'd out of darknesse and bonds, the elect Martyrs and witnesses of their Redeemer. They restor'd the body to ease and wealth; but these the opprest conscience to that freedom which is the chiefe prerogative of the Gospell; taking off those cruell burdens impos'd not by necessity, as other tyrants are wont for the safeguard of their lives, but laid upon our necks by the strange willfulnesse and wantonnesse of a needlesse and jolly persecuter call'd Indifference. Lastly, some of those ancient deliverers have had immortall praises for preserving their citizens from a famine of corne. But these by this only repulse of an unholy *hierarchy* almost in a moment replenisht with saving knowledge their countrey nigh famisht for want of that which should feed their souls. All this being done while two armies in the field stood gazing on, the one in reverence of such noblenesse quietly gave back, and dislodg'd; the other spight of the unrulinesse, and doubted fidelity in some regiments, was either perswaded or compell'd to disband and retire home. With such a majesty had their wisdom begitt it selfe, that whereas others had levied warre to subdue a nation that sought for peace, they sitting here in peace could so many miles extend the force of their single words as to overawe the dissolute stoutnesse of an armed power secretly stir'd up and almost hir'd against them. And having by a solemne



lemne protestation vow'd themselves and the king some anew to God and his service, and by a prudent foresight above what their Fathers thought on, prevented the dissolution and frustrating of their designs by an untimely breaking up, notwithstanding all the treasonous plots against them, all the rumours either of rebellion, or invasion. they have not bin yet brought to change their constant resolution, ever to think fearlessly of their owne safeties, and hopefully of the Common-wealth. Which hath gain'd them such an admiration from all good men, that now they heare it as their ordinary surname, to be saluted the Fathers of their countrey; and sit as gods among daily Petitions and publick thanks flowing in upon them. Which doth so little yet exalt them in their own thoughts, that with all gentle affability and courteous acceptance they both receive and returne that tribute of thanks which is tender'd them; testifying their zeale and desire to spend themselves as it were peice-meale upon the grievances and wrongs of their distressed Nation. Insomuch that the meanest artizans and labourers, at other times also women, and often the younger sort of servants assembling with their complaints, and that sometimes in a lesse humble guise then for petitioners, have gone with confidence, that neither their meannesse would be rejected, nor their simplicity condemn'd, nor yet their urgency distast'd either by the dignity, wisdom, or moderation of that supreme Senate; nor did they depart unsatisfi'd. And indeed, if we consider the generall course of suppliants, the free and ready admittance, the willing and speedy redresse in what is possible, it will not seeme much otherwise, then as if some divine commission from heav'n were descended to take into hearing and commiseration the long remediless afflictions of this kingdome; were it not that none more then themselves labour to remove and divert such thoughts, lest men should place too much confidence in their persons, still referring us and our prayers to him that can grant all, and appointing the monthly return of publick fasts and supplications. Therefore the more they seek to humble themselves, the more does God by manifest signes and testimonies visibly honour their proceedings; and sets them as the mediators of this his covenant which he offers us to renew. Wicked men daily conspire their hurt, and it comes to nothing, rebellion rages in our Irish Province, but with miraculous and losselesse victories of few against many

many is daily discomfited and broken; if we neglect not this early pledge of Gods inclining towards us, by the sicknesse of our needfull aids. And whereas at other times we count it ample honour when God vouchsafes to make man the instrument and subordinate worker of his gracious will, such acceptation have their prayers found with him, that to them he hath bin pleas'd to make himselfe the agent, and immediat performer of their desires; dissolving their difficulties when they are thought inexplicable, cutting out wayes for them where no passage could be seene; as who is there so regardlesse of Divine providence, that from late occurrences will not confesse. If therefore it be so high a grace when men are prefer'd to be but the inferior officers of good things from God, what is it when God himselfe condescends, and workes with his owne hands to fulfill the requests of men; which I leave with them as the greatest praise that can belong to humane nature. Not that we should think they are at the end of their glorious progresse, but that they will go on to follow his Almighty leading, who seems to have thus covenanted with them, that if the will and the endeavour shall be theirs, the performance and the perfecting shall be his. Whence only it is that I have not fear'd, though many wise men have miscarried in praising great designs before the utmost event, because I see who is their assistant, who their confederat, who hath ingag'd his omnipotent arme, to support and crowne with successe their faith, their fortitude, their just and magnanimous actions, till he have brought to passe all that expected good which his servants trust is in his thoughts to bring upon this land in the full and perfect reformation of his Church.

Thus farre I have digrest, Readers, from my former subject; but into such a path, as I doubt not ye will agree with me, to be much fairer and more delightfull then the roade way I was in. And how to break off suddenly into those jarring notes, which this Confuter hath set me, I must be wary; unlesse I can provide against offending the care, as some Musicians are wont skiltully to fall out of one key into another without breach of harmony. By good luck therefore his ninth Section is spent in mournfull elegy, certaine passionat soliloquies, and two whole pages of intergatories that praise the Remonstrant even to the sonetting of his fresh cheeks, quick eyes, round tongue, agil hand, and nimble invention.



In his tenth Section he will needs erect figures, and tell fortunes. *I am no Bishop*, he sayes, *I was never borne to it*; let me tell therefore this wizzard since he calculats so right, that he may know there be in the world, and I among those who nothing admire his Idol a Bishoprick, and hold that it wants so much to be a blessing, as that I rather deeme it the meerest, the falsest, the most unfortunate guist of fortune. And were the punishment and misery of being a Prelat Bishop terminated only in the person, and did not extend to the affliction of the whole Diocesse, if I would wish any thing in bitternesse of soule to mine enemy, I would wish him the biggest and the fattest Bishoprick. But hee proceeds; and the familiar belike informs him, that *a rich Widow, or a Lecture, or both, would content me*; whereby I perceave him to be more ignorant in his art of divining then any Gipsy. For this I cannot omit without ingratitude to that providence above, who hath ever bred me up in plenty, although my life hath not bin unexpensive in learning, and voyaging about, so long as it shall please him to lend mee what he hath hitherto thought good, which is enough to serve me in all honest and liberall occasions, and something over besides, I were unthankfull to that highest bounty, if I should make my selfe so poore, as to sollicite needily any such kinde of *rich hopes* as this Fortunteller dreams of. And that he may furder learne how his Astrology is wide all the houses of heav'n in spelling mariages, I care not if I tell him thus much profestly, though it be to the losing of my *rich hopes*, as he calls them, that I think with them who both in prudence and elegance of spirit would choose a virgin of mean fortunes honestly bred, before the wealthiest widow. The feind therefore that told our *Chaldean* the contrary was a lying feind. His next venome he utters against a prayer which he found in the animadversions, angry it seemes to finde any prayers but in the Service Book. He dislikes it; and I therefore like it the better. *It was theatricall*, he sayes. And yet it consisted most of Scripture language: it had no *Rubrick* to be sung in an antick Coape upon the Stage of a High Altar. *It was big-mouth'd* he sayes; no marvell; if it were fram'd as the voice of three Kingdomes: neither was it a prayer so much as a hymne in prose frequent both in the Prophets, and in humane authors; therefore the stile was greater then for an ordinary prayer: *It was an astounding prayer*. I thank him for that confession, so it was intended to

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astound and to astonish the guilty Prelats; and this Confuter confesses that with him it wrought that effect. But in that which followes, he does not play the Soothsayer but the diabolick slanderer of prayers. *It was made, he sayes, not so much to please God, or to benefit the weale publick* (how dares the Viper judge that) *but to intimate, saith he, your good abilities, to her that is your rich hopes, your Maronilla.* How hard it is when a man meets with a Foole to keepe his tongue from folly. That were miserable indeed to be a Courter of *Maronilla*, and withall of such a haplesse invention, as that no way should be left me to present my meaning but to make my selfe a canting Probationer of orisons, The Remonstrant when he was as young as I could

*Toothlesse Teach each hollow Grove to sound his love*

*Satyrs, Wearying eccho with one changelesse word.*

And fo he well might, and all his auditory besides with his teach each.

*Toothlesse Whether so me list my lovely thoughts to sing,*

*Satyrs, Come dance ye nimble dryads by my side,*

*Whiles I report my fortunes or my loves.*

Delicious! he had that whole bevie at command whether in morrice or at May pole. Whilest I, by this figure-caster must be imagin'd in such distresse as to sue to *Maronilla*, and yet left so impoverisht of what to say, as to turne my Liturgy into my Ladies Psalter. Believe it graduat, I am not altogether so rustick, and nothing so irreligious, but as farre distant from a Lecturer, as the meere Laick, for any consecrating hand of a Prelat that shall ever touch me. Yet I shall not decline the more for that, to speak my opinion in the controversie next mov'd. *Whether the people may be allow'd, for competent judges of a ministers ability.* For how else can be fulfill'd that which God hath promis'd, to power out such abundance of knowledge upon all sorts of men in the times of the Gospell? how should the people examine the doctrine which is taught them, as Christ and his Apostles continually bid them do? how should they *discerne and beware of false Prophets, and try every spirit*, if they must be thought unfit to judge of the ministers abilities: the Apostles ever labour'd to perswade the Christian flock that they *were call'd in Christ to all perfectnesse of spiritual knowledge, and full assurance of understanding in the mystery of God.* But the non-resident and plurality-gaping Prelats the gulphs and whirle pools of benefices, but the dry

pits of all sound doctrine, that they may the better preach what they list to their sheep, are still possessing them that they are sheepe indeed, without judgement, without understanding, *the very beasts of Mount Sinai*, as this Confuter calls them; which words of theirs may serve to condemne them out of their owne mouths; and to shew the grosse contrarieties that are in their opinions. For while none thinke the people so void of knowledge as the Prelats think them, none are so backward and malignant as they to bestow knowledge upon them; both by suppressing the frequency of Sermons, and the printed explanations of the English Bible. No marvell if the people turne beasts, when their Teachers themselves as *Isaiah* calls them, *Are dumbe and greedy dogs that can never have enough, ignorant, blind, and cannot understand, who while they all look their own way every one for his gaine from his quarter*, how many parts of the land are fed with windy ceremonies instead of sincere milke; and while one Prelat enjoyes the nourishment and right of twenty Ministers, how many waste places are left as darke as *Galile of the Gentiles, sitting in the region and shadow of death*; without preaching Minister, without light. So little care they of beasts to make them men; that by their sorcerous doctrine of formalities they take the way to transforme them out of Christian men into *Judaizing* beasts. Had they but taught the land, or suffer'd it to be taught, as Christ would it should have bin, in all plenteous dispensation of the word, then the poore mechanick might have so accusom'd his eare to good teaching, as to have discern'd betweene faithfull teachers and false. But now with a most inhumane cruelty they who have put out the peoples eyes reproach them of their blindness. Just as the Pharisees their true Fathers were wont; who could not indure that the people should be thought competent judges of Christs doctrine, although we know they judg'd farre better then those great Rabbies. Yet *this people*, said they, *that knowes not the law is accurst*. We need not the authority of *Pliny* brought to tell us, the people cannot judge of a minister. Yet that hurts not. For as none can judge of a Painter, or Statuary but he who is an Artift, that is, either in the *Practick* or the *Theory*. which is often separated from the practick, and judges learnedly without it, so none can judge of a Christian teacher, but he who hath, either the practick, or the knowledge of Christian religion, though not so artfully digested in him. And who almost

almost of the meanest Christians hath not heard the Scriptures often read from his childhood, besides so many Sermons and Lectures more in number then any student hath heard in Philosophy, whereby he may easily attaine to know when he is wisely taught and when weakly. Whereof three wayes I remember are set downe in Scripture. The one is to reade often that best of books written to this purpose, that not the wise only but the simple and ignorant may learne by them; the other way to know of a minister, is by the life he leads, whereof the meanest understanding may be apprehensive. The last way to judge aright in this point is when he who judges, lives a Christian life himselfe. Which of these three will the Confuter asseme to exceed the capacity of a plaine artizan? And what reason then is there left wherefore he should be deny'd his voice in the election of his minister, as not thought a competent discernner? It is but arrogance therefore, and the pride of a *metaphysicall* fume, to thinke that *the mutinous rabble* (for so he calls the Christian congregation) *would be so mistaken in a Clerk of the Univerſity* that were to be their minister. I doubt me those Clerks that think so, are more mistaken in themselves, and what with trunting and debauchery, what with false grounds and the weaknesse of naturall faculties in many of them (it being a maxim in some men to send the simplest of their sonnes thither) perhaps there would be found among them as many unsolid and corrupted judgements both in doctrine and life, as in any other two Corporations of like bignesse. This is undoubted that if any Carpenter Smith, or Weaver, were such a bungler in his trade, as the greater number of them are in their profession, he would starve for any custome. And should he exercise his manufacture, as little as they do their talents, he would forget his art: and should he mistake his tools as they do theirs, he would marre all the worke he took in hand. How few among them that know to write, or speak in a pure stile, much lesse to distinguish the *idus's*, and various kinds of stile: in Latine barbarous, and oft not without *solecisms*, declaiming in rugged and miscellaneous geare blown together by the foure winds, and in their choice preferring the gay ranknesse of *Apuleius*, *Arnobius*. or any moderne suttanist, before the native *Latinisms* of *Cicero*. In the Greek tongue most of them unletter'd, or unenter'd to any sound proficiency in those *Attick* maisters of morall wisdom and eloquence. In the Hebrew

brew text, which is so necessary to be understood except it be some few of them, their lips are utterly uncircumcis'd. No lesse are they out of the way in philosophy; pestring their heads with the saplesse dotages of old *Paris and Salamanca*. And that which is the main point, in their Sermons affecting the comments and possils of Friars and Jesuits, but scorning and slighting the reformed writers. In so much that the better sort among them will confesse it a rare matter to heare a true edifying Sermon in either of their great Churches; and that such as are most humm'd and applauded there, would scarce be suffer'd the second hearing in a grave congregation of pious Christians. Is there cause why these men should overween, and be so queasie of the rude multitude, lest their deepe worth should be undervalu'd for want of fit umpires? No my *matriculated consultant* there will not want in any congregation of this Island, that hath not beene altogether famisht, or wholly perverted with Prelatish leaven, there will not want divers plaine and solid men, that have learnt by the experience of a good conscience, what it is to be well taught, who will soone look through and through both the lofty nakednesse of your *Latinizing Barbarian*, and the finicall goosery of your great Sermon-actor. And so I leave you and your fellow *Starres*, as you terme them, of either horizon, meaning I suppose either hemisphere, unlesse you will be ridiculous in your astronomy. For the rationall horizon in heav'n is but one, and the sensible horizons in earth are innumerable; so that your allusion was as erroneous as your starres. But that you did well to prognosticat them all at lowest in the horizon, that is either seeming bigger then they are through the mist and vapour which they raise, or else sinking, and waited to the snuffe in their westerne socket.

*Sett. II.* His eleventh Section intends I know not what unlesse to clog us with the residue of his phlegmatick sloth, discussing with a heavie pulse the expedience of set formes: which no question but to some, and for some time may be permitted, and perhaps there may be usefully set forth by the Church a common *directory* of publick prayer, especially in the administration of the Sacraments. But that it should therefore be inforc't where both minister and people professe to have no need, but to be scandaliz'd by it, that, I hope, every sensible Christian will deny. And the reasons of such deniall the confuter himselfe, as his bounty still is to his adversary, will give us out of his affirmation. First  
saith



saith he, *God in his providence hath chosen some to teach others and pray for others, as ministers and Pastors.* Whence I gather, that however the faculty of others may be, yet that they whom God hath set apart to his ministry, are by him endu'd with an ability of prayer; because their office is to pray for others. And not to be the lip-working deacons of other mens appointed words. Nor is it easily credible that he who can preach well should be unable to pray well; when as it is indeed the same ability to speak affirmatively, or doctrinally, and only by changing the mood to speak prayingly. In vaine therefore do they pretend to want utterance in prayer, who can finde utterance to preach. And if prayer be the gift of the Spirit, why do they admit those to the Ministry, who want a maine gift of their function, and prescribe gifted men to use that which is the remedy of another mans want; setting them their tasks to read, whom the Spirit of God stands ready to assist in his ordinance with the gift of free conceptions. What if it be granted to the infirmity of some Ministers (though such seeme rather to be halfe ministers) to help themselves with a set forme, shall it therefore be urg'd upon the plenteous graces of others? and let it be granted to some people while they are babes in Christian gifts, were it not better to take it away soone after, as we do loitering books, and *interlineary* translations from children; to stirre up and exercise that portion of the spirit which is in them, & not impose it upon congregations who not only deny to need it, but as a thing troublesome and offensive refuse it. Another reason which he brings for liturgie, is *the preserving of order, unity, and piety*, and the same shall be my reason against Liturgy. For I Readers, shall always be of this opinion, that obedience to the Spirit of God, rather then to the faire seeming pretences of men, is the best and most dutifull order that a Christian can observe. If the Spirit of God manifest the gift of prayer in his Minister, what more seemely order in the congregation, then to go along with that man in our devoutest affections? for him to abridge himselfe by reading, and to forestall himselfe in those petitions, which he must either omit, or vainly repeat, when he comes into the Pulpit under a shew of order, is the greatest disorder. Nor is unity lesse broken, especially by our Liturgy, though this author would almost bring the Communion of Saints to a Communion of Liturgicall words. For what other reformed Church holds communion with

with us by our liturgy, and does not rather dislike it? and among our selves who knowes it not to have bin a perpetuall cause of disunion. Lastly, it hinders piety rather then sets it forward, being more apt to weaken the spirituall faculties, if the people be not weand from it in due time; as the daily powring in of hot waters quenches the naturall heat. For not only the body, & the mind, but also the improvement of Gods Spirit is quickn'd by using. Whereas they who will ever adhere to liturgy, bring themselves in the end to such a passe by overmuch leaning as to loose even the legs of their devotion. These inconveniencies and dangers follow the compelling of set formes: but that the toleration of the English Liturgy now in use, is more dangerous then the compelling of any other which the reformed Churches use, these reasons following may evince. To contend that it is fantastical, if not senselesse in some places, were a copious argument, especially in the *Responsores*. For such alternations as are there us'd must be by severall persons; but the Minister and the people cannot so sever their interests, as to sustaine severall persons; he being the only mouth of the whole body which he presents. And if the people pray he being silent, or they ask one thing & he another, it either changes the property, making the Priest the people, and the people the Priest by turnes, or else makes two persons and two bodys representative where there should be but one. Which if it be nought else, must needs be a strange quaintnesse in ordinary prayer. The like, or worse may be said of the *Litany*, wherein neither Priest nor people speak any intire sense of themselves throughout the whole. I know not what to name it; only by the timely contribution of their parted stakes, closing up as it were the *schisme* of a slic't prayer, they pray not in vaine, for by this means they keep life betweene them in a piece of gasping sense, and keep downe the sawcinesse of a continuall rebounding nonsense. And hence it is that as it hath been farre from the imitation of any warranted prayer, so we all know it hath bin obvious to be the pattern of many a Jig. And he who hath but read in good books of devotion and no more, cannot be so either of eare or judgement unpractiz'd to distinguish what is grave, *parapheticall*, devout, and what not, but will presently perceave this Liturgy all over in conception leane and dry, of affections empty and unmoving, of passion, or any heigth whereto the soule might soar upon the wings of zeale, destitute and barren: besides errors,

rots, *tantologies*, impertinences, as those thanks in the woman's Churching for her delivery from Sunburning and Moonblasting, as if she had bin travailing not in her bed, but in the deserts of *Arabia*. So that while some men cease not to admire the incomparable frame of our Liturgy, I cannot but admire as fast what they think is become of judgement, and taste in other men; that they can hope to be heard without laughter. And if this were all, perhaps it were a complyable matter. But when we remember this our liturgy where we found it, whence we had it, and yet were we left it, still serving to all the abominations of the Antichristian temple, it may be wonder'd how we can demit're whether it should be done away or no, and not rather feare we have highly offended in using it so long. It hath indeed bin pretended to be more ancient then the Masse, but so little prov'd, that whereas other corrupt Liturgies have had withall such a seeming antiquity, as that their publishers have ventur'd to ascribe them with their worst corruptions either to *S. Peter*, *S. James*, *S. Mark*, or at least to *Chrysostome*, or *Basil*, ours hath bin never able to find either age, or author allowable, on whom to father those things therein which are least offensive, except the two Creeds, for *Te Deum* has a smatch in it of *Limbus Patrum*. As if Christ had not open'd the kingdom of heaven before he had overcome the sharpnesse of death. So that having receav'd it from the Papall Church as an originall creature, for ought can be shewn to the contrary, form'd and fashion'd by work maisters ill to be trusted, we may be assur'd that if God loathe the best of an Idolaters prayer, much more the conceited fangle of his prayer. This Confuter himselfe confesses that a community of the same set forme in prayers, is that which makes Church and Church truly one; we then using a Liturgy farre more like to the Masse-book then to any Protestant set forme, by his owne words must have more communion with the *Romish Church*, then with any of the reformed. How can we then not partake with them the curse and vengeance of their superstition, to whom we come so neere in the same set forme and dresse of our devotion? do we thinke to sitt the matter finer then we are sure God in his jealousie will? who detested both the gold and the spoile of Idolatrous Cities, and forbid the eating of things offer'd to Idols. Are we stronger then he, to brook that which his heart cannot brook? It is not surely because we think that praiers are no where to be had but at

Rome; that were a foule scorne and indignity cast upon all the reformed Churches, and our own; if we imagine that all the godly Ministers of England are not able to new mould a better and more pious Liturgy then this which was conceiv'd and infanted by an idolatrous Mother: how basely were that to esteeme of Gods Spirit, and all the holy blessings and priviledges of a true Church above a false? Heark ye Prelats, is this your glorious Mother of England, who when as Christ hath taught her to pray, thinks it not enough unlesse she adde thereto the teaching of Antichrist? How can we believe ye would refuse to take the stipend of Rome, when ye shame not to live upon the almes-basket of her prayers? will ye perswade us that ye can curle Rome from your hearts when none but Rome must teach ye to pray? *Abraham* disdain'd to take so much as a thred or a shoo latchet from the King of *Sodom*, though no foe of his, but a wicked King, and shall we receive our prayers at the bounty of our more wicked enemies? whose guises are no guises, but the instruments of our banne? Alas that the Spirit of God should blow as an uncertaine wind, should so mistake his inspiring, to misbetow his guises promis'd only to the elect, that the idolatrous should finde words acceptable to present God with, and abound to their neighbours, while the true professors of the Gospell can find nothing of their own worth the constituting, wherewith to worship God in publick. Consider if this be to magnifie the Church of England, and not rather to display her nakednesse to all the world. Like therefore as the retaining of this Romish Liturgy is a provocation to God, and a dishonour to our Church, so is it by those ceremonies, those purifyinges and offerings at the Altar, a pollution and disturbance to the Gospell it selfe; and a kinde of driving us with the foolish *Galatians* to another gospell. For that which the Apostles taught hath freed us in religion from the ordinances of men, and commands that *burdens be not laid* upon the redeemed of Christ, though the formalist will say, what no decency in Gods worship? Certainly Readers, the worship of God singly in it selfe, the very act of prayer and thanksgiving with those free and unimpos'd expressions which from a sincere heart unbidden come into the outward gesture, is the greatest decency that can be imagin'd. Which so dresse up and garnish with a devin'd bravery abolisht in the law, and disclam'd by the Gospell addeth nothing but a deformed ugliness. And hath ever afforded a com-  
lourable

lourable pretence to bring in all those traditions and carnalities that are so killing to the power and vertue of the Gospell. What was that which made the Jewes figur'd under the names of *Aholah* and *Aholibah* go a whooring after all the heathens inventions, but that they saw a religion gorgeously attir'd and desirable to the eye? What was all, that the false Doctors of the Primitive Church, and ever since have done, but to make a *saire shew in the flesh*, as *S. Pauls* words are? If we have indeed given a bill of divorce to Popery and superstition, why do we not say as to a divorc'd wife; those things which are yours take them all with you, and they shall sweepe after you? Why were not we thus wife at our parting from Rome? Ah like a crafty adulteresse she forgot not all her smooth looks and inticing words at her parting; yet keep these letters, these tokens, and these few ornaments; I am not all so greedy of what is mine, let them preserve with you the memory of what I am? No, but of what I was, once faire and lovely in your eyes. Thus did those tender hearted reformers dotingly suffer themselves to be overcome with harlots language. And she like a witch, but with a contrary policy did not take something of theirs that she might still have power to bewitch them, but for the same intent left something of her own behind her. And that her whoorish cunning should prevaile to work upon us her deceitfull ends, though it be sad to speak, yet such is our blindnesse, that we deserve. For we are deepe in dotage. We cry out *Sacriledge and misdevotion* against those who in zeale have demolish't the dens and cages of her uncleane wallowings. We stand for a Popish Liturgy as for the ark of our Cov'nant. And so little does it appeare our prayers are from the heart, that multitudes of us declare, they know not how to pray but by rote. Yet they can learnedly invent a prayer of their own to the Parliamt, that they may still ignorantly read the prayers of other men to God. They obj. & that if wee must forsake all that is Rome's, we must bid adieu to our Creed; and I had thought our Creed had bin of the Apostles; for so it beares title. But if it be hers let her take it. We can want no Creed, so long as we want not the Scriptures. We magnifie those who in reforming our Church have inconsiderately and blamefully permitted the old leaven to remaine and soure our whole lump. But *they were Martyrs*; True and he that looks well into the book of Gods providence, if he read there that God for



this their negligence and halting, brought all that following persecution upon this Church, and on themselves, perhaps will be found at the last day not to have read amisse.

SECT. 12. But now, Readers, we have the Port within sight; his last Section which is no deepe one, remains only to be soared, and then the wisht shoare. And here first it pleases him much, that he hath discrid me, as he conteaves, to be unread in the Councils. Concerning which matter it will not be unnecessary to shape him this answer; That some years I had spent in the stories of those Greek and Roman exploits, wherein I found many things both nobly done, add worthily spoken: when comming in the method of time to that age wherein the Church had obtained a Christian Emperour, I so prepar'd my selfe, as being now to read examples of wisdom and goodnesse among those who were formost in the Church, not else where to be paralleld: But to the amazement of what I expected; Readers, I found it all quite contrary; excepting in some very few, nothing but ambition, corruption, contention, combustion: in so much that I could not but love the Historian Socrates, who in the preem to his fifth book professes, *He was faine to intermixe affaires of State, for that it would be else an extreme annoyance to heare in a continu'd discourse the endless brabbles & counterplottings of the Bishops.* Finding therefore the most of their actions in single to be weak, and yet turbulent, full of strife and yet flat of spirit, and the summe of their best counsels there collected, to be most commonly in questions either triuall and vaine, or else of short, and easie decision without that great battle which they made, I concluded that if their single ambition and ignorance was such, then certainly united in a Councell it would be much more; and if the compendious recitall of what they there did was so tedious and unprofitable, then surely to fit out the whole extent of their tattle in a dozen volumes, would be a losse of time irrecoverable. Besides that which I had read of S. Martin, who for his last fixteene yeares could neuer be perswaded to be at any Councell of the Bishops. And Gregory Nazianzen betook him to the same resolution affirming to Procopius, that of any Councell, or meeting of Bishops he never saw good ends, nor any remedy thereof of evil in the Church, but rather an increase. For, saith he, *their contentions and desire of Lording no tongue is able to expresse.* I have not therefore I confesse read more of the Councils save here and there, I

shuld

should be sorry to have bin such a prodigall of my time : but that which is better, I can assure this Confuter ; I have read into them all. And if I want any thing yet, I shall reply something toward that which in the defence of *Murena* was answer'd by *Cicero to Sulpicius* the Lawyer. If ye provoke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert counsellor. For be not deceav'd, Readers, by men that would overawe your eares with big names and huge Tomes that contradict and repeal one another, because they can cramme a margent with citations. Do, but winnow their chaffe from their wheat, ye shall see their great heape shrink and wax thin past belief. From hence, he passes to enquire wherefore, should blame the vices of the Prelats only, seeing the inferiour Clergy is known to be as faulty. To which let him heare in brieft, that those Priests whose vices have been notorious, are all Prelatical, which argues both the impiety of that opinion, (and the wicked remissness of that government. We hear not of any which are call'd *Nonconformists* that have been accus'd for scandalous living ; but are known to be pious, or at least sober men. Which is a great good argument, that they are in the truth and Prelats in the error. He would be resolv'd next *What the corruptions of the Universities concerne the Prelats ?* and to that let him take this, That the Remonstrant having spok'n as if learning would decay with the removall of Prelats, I shew'd him that while books were extant, and in print, learning could not readily be at a worse passe in the Universities then it was now under their government. Then he seeks to justifie the pernicious Sermons of the Clergy, as if they upheld soveranty, when as all Christian soveranty is by law, and to no other end but to the maintenance of the common good. But their doctrine was plainly the dissolution of law which only sets up sovranty, and the erecting of an arbitrary sway according to privat will, to which they would enioyne a slavish obedience without law ; which is the known definition of a tyrant, and a tyranniz'd people. A little beneath he denies that great riches in the Church are the baits of pride & ambition: of which error to undeceive him, I shall allege a reputed divine authority, as ancient as *Constantine*, which his love to antiquity must not except against ; and to adde the more waight, he shall learne it rather in the words of our old Poet *Gower* then  
in

in mine, that he may see it is no new opinion, but a truth deliver'd of old by a voice from heav'n, and ratify'd by long experience,

This Constantine which he hath found  
 writ in Rome anon let found  
 Two Churches whith he did make  
 For Peter and for Pauls sake:  
 Of whom he had a billon,  
 And gave thereto possession  
 Of Lordship and of worlds good;  
 But how so that his will was good  
 Toward the Pope and his franchise  
 Yet hath it proved otherwise  
 To see the working of the deed,  
 For in Cronick thus I read  
 Anon as he hath made the peff  
 A voice was heard on high the left  
 Of which all Rome was adrad  
 And said this day venim is shad  
 In holy Church, of temporall  
 That medleth with the spiritual  
 And how it stant in that degree  
 yet may a man the sooth see.  
 God amend it when he will  
 I can thereto none other skill.

But there were beasts of prey, saith he, before wealth was bestowed on the Church. What though? because the Vultures had then but small pickings; shall we therefore go and fling them a full gorge? if they for lucre use to creepe into the Church undiscernably, the more wisdom will it be so to provide that no revenue there may exceed the golden mean. For so, good Pastors will be content, as having need of no more, and knowing with all the precept and example of Christ and his Apostles, and also will be lesse tempted to ambition. The bad will have but small matter whereon to set their mischief a work. And the worst and surest heads will not come at all, when they shall see the

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drop nothing answerable to their capacious greedinesse. For small temptations allure but dribbling offenders; but a great purchase will call such as both are most able of themselves, and will be most inab'd hereby to compasse dangerous projects. But saith he, *A widows house will tempt as well as a Bishops Palace.* Acutely spok'n. Because neither we, nor the Prelats can abhorre widows houses which are but an occasion taken of evil without the Church, therefore we shall set up within the Church a Lottery of such prizes as are the direct inviting causes of avarice and ambition, both unnecessary and harmefull to be propos'd, and most easie, most convenient, and needfull to be remov'd. *Yea but they are in a wise dispensers hand.* Let them be in whose hand they will, they are most apt to blind, to puffe up and pervert the most seeming good. And how they have bin kept from Vultures, what ever the dispensers care hath bin, we have learnt by our miseries. But this which comes next in view, I know not what good vein, or humor took him, when he let drop into his paper. I that was ere while the ignorant, the loyterer, on the sudden by his permission am now granted to *know something.* And that *such a volley of expression* he hath met withall, *as he would never desire to have them better stor'd.* For me, Readers, although I cannot say that I am utterly untrain'd in those rules which best Rhetoricians have giv'n, or unacquainted with those examples which the primeauthors of eloquence have written in any learned tongue, yet true eloquence I find to be none, but the serious and hearty love of truth: And that whose mind so ever is fully possess'd with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words (by what I can expresse) like so many nimble and airy servitors trip about him at command, and in well order'd files, as he would wish, fall aptly into their own places. But now to the remainder of our discourse: Christ refus'd great riches, and large honours at the Devils hand. But why, saith he, *as they were tender'd by him from whom it was a sin to receive them.* Timely remember'd: why is it not therefore as much a sin to receive a Liturgy of the masses giving, were it for nothing else but for the giver? *But he could make no use of such a high estate,* quoth the Confuter; opportunely. For why then should the servant take upon him to use those things which his master had unfitted himselfe

selfe to use, that hee might teach his ministers to follow his  
 steps in the same ministry. But they were offer'd him to a bad  
 end. So they prove to the Prelats; who after their prefer-  
 ment most usually change the teaching labour of the  
 word, into the unteaching ease of Lordship over consciences,  
 and purses. But hee proceeds, *God entic't the Israelites  
 with the promise of Canaan.* Did not the Prelats bring as fla-  
 vish minde with them, as the Jewes brought out of Egypt,  
 they had left out that instance. Besides that it was then the  
 time, when as the best of them, as Saint Paul saith, was  
 put up unto the faith under the Law, their School-masters,  
 who was forc't to intice them as children with childish en-  
 ticements. But the Gospell is our manhood, and the mini-  
 stery should bee the manhood of the Gospell, not to looke  
 after, much lesse so basely to plead for earthly rewards. But  
*God incited the wisest man Salomon with these means.* Ah Con-  
 futer of thy selfe, this example hath undone thee, Salomon  
 askt an understanding heart, which the Prelats have little  
 care to ask. He askt no riches which is their chiefe care;  
 therefore was the prayer of Salomon pleasing to God: hee  
 gave him wisdom at his request, and riches without asking;  
 as now hee gives the Prelats riches at their seeking; and no  
 wisdom because of their perverse asking. But hee gives not  
 over yet, *Moses had an eye to the reward.* To what reward,  
 thou man that look'st with Balaams eyes, to what reward  
 had the faith of Moses an eye to? He that had forsaken all  
 the greatnesse of Egypt, and chose a troublesome journey in  
 his old age through the Wildernesse, and yet arriv'd not at  
 his journeyes end. His faithfull eyes were fixt upon that in-  
 corruptible reward, promis'd to Abraham, and his seed in  
 the Messiah; hee sought a heavenly reward which could  
 make him happy, and never hurt him, and to such a re-  
 ward every good man may have a respect. But the Prelats  
 are eager of such rewards as cannot make them happy, but  
 can only make them worse. Jacob a Prince borne, vow'd,  
 that if God would but give him bread to eat and raiment to  
 put on, then the Lord should be his God. But the Prelats of meane  
 birth, and oft times of lowest, making shew as if they were  
 call'd to the spirituall and humble ministry of the Gospell,  
 yet



yet murmur, and thinke it a hard service, unless contrary to the tenour of their profession, they may eat the bread and weare the honours of Princes. So much more covetous and base they are then *Simon Magus*, for he proffer'd a reward to be admitted to that work, which they will not be meanly hir'd to. But saith he, *Are not the Clergy members of Christ, why should not each member thrive alike?* Carnall textman! As if worldly thriving were one of the priviledges wee have by being in Christ, and were not a providence oft times extended more liberally to the Infidell then to the Christian. Therefore must the Ministers of Christ not be over rich or great in the world, because their calling is spirituall, not secular; because they have a speciall warfare, which is not to be intangl'd with many impediments: because their Maister Christ gave them this precept, and set them this example, told them this was the mystery of his conming, by meane things and persons to subdue mighty ones: and lastly because a middle estate is most proper to the office of teaching. Whereas higher dignity teaches farre lesse, and blindes the teacher. Nay, saith the Confuter, fetching his last indeavour, *The Prelats will be very loath to let go their Baronies, and votes in Parliament, and calls it Gods cause, with an unsufferable impudence. Not that they love the honours and the means, good men and generous, but that they would not have their countrey made guilty of such a sacrilege and injustice. A worthy Patriot for his owne corrupt ends!* That which hee imputes as sacrilege to his countrey, is the only way left them to purge that abominable sacrilege out of the land, which none but the Prelats are guilty of. Who for the discharge of one single duty receive and keepe that which might bee enough to satisfie the labours of many painefull Ministers better deserving then themselves. Who possesse huge Benefices for lazie performances, great promotions, only for the execution of a cruell disgospelling jurisdiction. Who ingrosse many pluralities under a non-resident and slubbring dispatch of soules. Who let hundreds of parishes famish in one *Diocesse*, while they the

Prelats are mute, and yet injoy that wealth that would furnish all those darke places with able supply, and yet they eat, and yet they live at the rate of Earles, and yet hoard up. They who chase away all the faithfull Shepheards of the flocke, and bring in a dearth of spirituall food, robbing thereby the Church of her dearest treasure, and sending heards of souls starvling to Hell, while they feast and riot upon the labours of hireling Curats, consuming and purloining even that which by their foundation is allow'd, and left to the poore, and to reparations of the Church. These are they who have bound the land with the sinne of Sacrilege, from which mortall ingagement wee shall never be free, till wee have totally remov'd with one labour as one individuall thing Prelaty and Sacrilege. And herein will the King be a true defender of the Faith, not by paring or lessning, but by distributing in due proportion the maintenance of the Church, that all parts of the Land may equally partake the plentifull and diligent preaching of the faith, the scandall of Ceremonies thrown out, that delude and circumvent the faith. And the usurpation of Prelats laid levell, who are in words the Fathers, but in their deeds the opposers of the faith. This is that which will best confirme him in that glorious title. Thus yee have heard, Readers, how many shifts and wiles the Prelats have invented to save their ill got booty. And if it be true, as in Scripture it is foretold, that pride and covetousnesse are the sure markes of those false Prophets which are to come, then boldly conclude these to bee as great seducers, as any of the latter times. For betwene this and the judgement day, doe not looke for any arch deceavers who in spite of reformation will use more craft, or lesse shame to defend their love of the world, and their ambition, then these Prelats have done. And if yee thinke that soundnesse of reason, or what force of argument soever, will bring them to an ingenuous silence, yee think that which will never be. But if ye take that course which *Erasmus* was wont to say *Luther* tooke against the Pope and Monks, if yee denounce

*An Apology, &c.*

denounce warre againſt their Miters and their bellies, ye  
ſhall ſoon diſcerne that *Turbant* of pride which they weare  
upon their heads to be no *helmet of ſalvation*, but the meere  
mettle and horn-work of Papall jurisdiction; and that  
they have alſo this guiſt, like a certaine kinde of ſome  
that are poſſeſt, to have their voice in their bellies, which  
being well drain'd and taken downe, their great Oracle,  
which is only there, will ſoone be dumbe, and the *Di-  
vine right of Episcopacy* forthwith expiring, will put us  
no more to trouble with tedious antiquities and diſputes.

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The End.

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Page 25. line 9. for ſpeak correct is read